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Oklahoma



COMANCHE

[introductory p. i]

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TEXTS

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by elliott canonge

illustrated by katherine voigtlander
introduction by morris swadesh
edited by benjamin elson

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Editor's Note

128 Comanche Texts is designed to be useful to the widest possible audience. The English translation is keyed to the Comanche by means of subscript numbers so that the texts can be used by the linguist without more than occasional reference to the stem list in the appendix. Parentheses are used in the English translation where there is no direct Comanche equivalent for the word. Virgules indicate that the word occurs in Comanche but can be omitted in the translation for a smoother English reading. Square brackets occur around words which explain a preceding word or phrase.

The English translation is intended to be free enough to be read easily, but sufficiently awkward to give the reader something of a Comanche "flavor".

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Introduction

121 The name "Comanche" is a romantic one in the history of the west and has a prominent place in the literature of adventure. The present volume gives us a different and more intimate view of this people. It presents a compilation by Elliott Canonge of native tales, given directly in the Indian language and in English translation.

Two generations ago anthropologists took it for granted that they had to make use of the Indian languages in order to study Indian cultures. Everyone recorded the native terminology of handicrafts, of tribal organization, of ceremonial concepts, as a helpful key to the better understanding of the Indian way of life. In those days, under the particular inspiration of Franz Boas, the father of American anthropology, great collections of native myths and narratives were collected directly in the native languages and published with word-by-word interlinear and running translations into English. These collections include myths and legends, accounts of personal experiences and explanations in the Indians' own words of work techniques, war and ceremonial practices, supernatural beliefs, conceptions of nature and every other phase of native life. These materials have proved again and again their value in revealing both objective and subjective facets of culture in detail and with the insight possible to people who have personally experienced those folkways.

As time went on, much of the old practice of using the native language in the study of culture was lost. Sometimes we old-timers attribute this to the linguistic obtuseness or the laziness of the younger generation, but it probably has other simpler explanations. One of the principal ones is the acculturation of the Indians. In Boas' younger days, interpreters who knew a little English in addition to their native tongue, were hard to find. Today almost every Indian group has its college graduates, with even a sprinkling of anthropologists. When the anthropologist goes to the field, he has no difficulty finding Indians who speak English with ease and understanding, and who either know some anthropology or very quickly pick up the anthropologist's jargon, perfectly capable therefore of discussing totem and taboo, shamans and ritual, inheritance and mythologic "themes". Then, too, the early painstaking effort of recording and translating native texts led to a general understanding of Indian folkways among the scholars, so that now they go to the field to fill in gaps of

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knowledge instead of having to unravel basic concepts. All this means that the anthropologist can now manage without using the native language if he so wishes. 121

However, something else is happening nowadays, namely that science is advancing its standards of accuracy and penetration. And this must imply a return, sooner or later, to the use of native texts and linguistic techniques. Perhaps it will be another generation or two before the full realization of this need is felt, and by that time many of the languages will be gone beyond recall. Timely, therefore, is such a work as the present collection, recorded by Elliott Canonge from Mrs Emily Riddles of Walters, Oklahoma. A warning that this type of text collection should be done without delay is born home by the fact that Mrs. Riddles, a very old woman born around 1885, suffered a stroke in 1955, before Canonge had finished his work with her, and she was unable to continue. 126 115

Canonge has worked in the best traditions of Boas' day by recording these texts in the native tongue at the direct dictation of a person wise in the ways of her people, but the tradition itself has developed and advanced. Canonge writes Comanche in a "phonemic" alphabet, both simpler and more accurate than the recordings of the same language made 50 years ago, basing himself on the advances in linguistic science produced in this period. A "phoneme" is a fundamental unit of speech-sound in the phonetic system of a given language; always it includes a play of variations occurring under scientifically definable conditions and within a determinable range. English has such variations, and so does Comanche. The reason that the old records of Comanche look so complicated is that the variations in their language and in English do not jibe; so, in the pre-phonemic days, many imaginary or exaggeratedly interpreted variations were recorded, even though they are hardly significant in the native language, and other phonetic differences, important in Comanche, were overlooked. Canonge's record, based on the the scientific insight derived from the earnest but necessarily stumbling efforts of our predecessors in Amerindian work, gives Comanche in a form that is as simple as it is possible to make it, and which at the same time is fully accurate. The reduction to this scientific shape was not achieved without effort, but required a long and careful study, involving listening hundreds of times to individual words and to pairs of words to determine what differences were automatic and which represented a fundamental contrast in the speech of the natives. 126

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128 Canonge's translations, though simply presented, show the fruit of patient research into the manner of word formation, characterized in Comanche by a rich use of affixes and of stem composition, while still maintaining a fairly simple inflectional apparatus. Some of the facts were already worked out for Comanche and for closely related languages (e. g. Southern Paiute) before Canonge began his work, but he still had much to do to reach his present fine understanding of Comanche structure and the meaning of each element. He supplemented his general knowledge of the language by careful study of his texts, with the help of Mrs. Riddles and other natives.

The author is to be congratulated on his technique for showing the relation between the native text and the translations. He uses numbers for each word in the native text and marks with the same number the part of the translation corresponding to each native word. This gives a good correlation of the two texts without making the publication impossibly expensive, as is the use of interlinear translation. The linguistically skilled reader, by consulting some of the published work on the structure of Comanche or related tongues, will be able to analyze the material with relative ease; naturally the untrained reader will need more patience to follow the structure but not more than he would need with interlinear translation. A possible criticism is that the literary style of the translation is at times a bit clumsy for trying to parallel the native version strictly.

Canonge uses brief summaries rather than short-phrase titles to the texts. . This will be welcomed by the folklorist concerned with finding "folk-theme" parallels between Comanche and other mythologies, and by the general ethnographer looking for data on particular aspects of Comanche customs. The material is classified into parts, including: Coyote stories, Fairy tales and fables, Humor in ridicule, Manners and morals, Adventure, Obtaining and preparing food.

It is to be expected that the majority of readers will be interested in the content rather than in the specific linguistic form of these texts. They will be able to read right along, simply disregarding the little numbers used for showing the analysis. The latter will be important to the linguist and the student of native story-telling style.

492 In historic times, the Comanche distinguish themselves
175 as one of the tribes which was quick to adopt the use of the horse, becoming accomplished riders, and using this rapid means of movement to hunt the buffalo and in exploits of war.

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The indications of comparative linguistics are that they have had a long pre-history of mobility. Their closest linguistic relatives are the Wyoming Shoshone, from whom they must have separated shortly before Columbus. The first records already show the Comanche separated from these relatives by hundreds of miles. The Shoshone-Comanche may have formed a single group with the Mono-Paviotso group and with the Ute-Chemehuevis about 1000 years ago. Much farther back, their linguistic relatives include the Tubatulabals and the Cahuilla family in California, the Hopi and the Pima-Papago in the American Southwest and in the northern part of Mexico, the Yaqui-Tarahumara complex in northern Mexico, the Cora, the Huichol and the Nahuatls or Aztecs of Mexico. The time when all these groups were still a single unit goes far back, perhaps more than 4000 years ago, a time not much more recent than when English and the Germanic languages were one with the Celtic, the Italic, the Hellenic, the Baltic, the Slavic, the Iranian (including Persian) and the Indic (of India). There seems to be a certain rough parallel in these two groups, called the Uto-Aztekan and the Indo-European, in the fact that a few thousand years ago they began to expand and continued expanding down to recent times. Up to the time when Indo-European moved into America, the two stocks were fairly close together in the land area they had covered.

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Explanatory Note

126 These texts were transcribed over a period of years up
115 to 1955 and the whole corpus happens to have come from one informant, a Comanche, Mrs. Emily Riddles, age 75, of Walters, Oklahoma. Materials were carefully corrected by her. After she suffered a severe stroke, further checking was accomplished through Mr. Joe Harry and Mr. Gilbert Coonwoap of Walters and Lawton respectively.

104 Symbols:

p t k s m n w y h i e a u o are conventional.

ʌ is ɨ, back unrounded vowel.

kw and ts are single phonemes of two segments.

b is β, voiced bilabial fricative.

r is ɾ, alveolar flap.

Long vowels are written as ii ee aa uu oo ɨɨ.

Underlining (_) indicates voiceless (whispered) vowels, e.g. i, e.

Stress (´) is written only when it does not occur on initial syllables.

Glottal (ʔ) is not written when it occurs prevocalic in initial syllables.



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COYOTE STORIES

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I

529 1. soobe?ɐkatsa?$_1$ rɐɐ$_2$ su?ana$_3$ u$_4$ piabɐhɐwahtɐk$_5$ tɐ?-rikúu?nɐɐ$_6$ sockɐniba?i$_7$. 2. surɐɐkɐse?$_1$ narahka?witsi$_2$, nɐkɐbɐ́ni$_3$. 3. sunikɐse?$_1$ urii$_2$ nayɐkwibɐniku$_3$, oha?ɐh-nakatɐ$_4$ urɐɐkɐ$_5$ bitɐnu$_6$. 4. surɐkɐse?, --mɐnɐkia$_1$--nɐ-kɐbɐ́ni?— 5. —haa$_1$,— mekɐse?$_2$ surɐɐ$_3$. 6. surɐkɐse?$_1$ oha?ɐhnakatɐ$_2$. —mɐi$_3$ nahubiyaaru?i$_4$ nɐ?$_5$.-- me$_6$ urii$_7$ niikwiiyu$_8$. 7. --mɐɐ$_1$ kahni$_2$ nɐɐ?ka$_3$ kɐhtaaku$_4$ tsahtɐ-mi?inu$_5$. 8. tai$_1$ nɐhkaru?ika$_2$.-- 9. --haa$_1$.— mekɐse?$_2$ surɐɐ$_3$. 10. —kimɐbɐniika$_1$. kimɐbɐniika$_2$.— mekɐse?$_3$ surɐ$_4$ oha?ahnakatɐ$_5$. 11. —nɐkɐtsi$_1$ nɐɐ?ka$_2$ nahma$_3$ mo-?otsaaihtsi$_4$, sɐmɐ?ɐ?tsumihkina$_5$.— 12. surɐkɐse?$_1$

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1. Long ago$_1$ it is said$_2$ somewhere there$_3$ in the big prairie$_4$ 5, prairie dogs$_6$ had a town$_7$. 2. Those ones$_1$, having gathered together$_2$, were dancing much$_3$. 3. As$_3$ they$_4$ were continuing$_5$ that way$_1$, coyote$_4$ arrived$_6$ among them$_8$. 4. That one$_1$ (said), --You all$_2$ are dancing$_3$?-- 5. —Yes$_1$,-- they$_3$ said$_2$. 6. That$_1$ coyote$_2$ said to$_4$ 8 them$_7$, --I$_8$ will sing for$_4$ you all$_5$.— 7. —All of you$_3$ shut$_5$ your$_1$ house$_2$ tightly$_4$. 8. We$_1$ will dance$_2$.-- 9. --Yes$_1$.— they$_3$ said$_2$. 10. —All keep coming$_1$, all keep coming$_2$,— said$_3$ that$_4$ coyote$_5$. 11. —All of you$_3$ dancing$_1$, holding hands$_4$ with each other$_3$, come with your eyes tightly closed$_5$.—

wihnu$_3$ urii$_3$ nʌkʌrʌkika$_4$, surʌ$_5$ piahuuhpihta$_6$ yaarʌ$_7$, 539
sʌkwenaisʌ$_8$ urii$_9$ wʌhtókwʌkina$_{10}$. 13. saʌmʔkʌse?$_1$
urʌʌmatʌ$_2$ tasʌkʌpunihtsi$_3$, oha?ahnakati$_4$ buninu$_5$.
14. surʌkʌse?$_1$, --tunehtsʌʌka$_2$ 15. tai$_1$ wʌhtokwʌkitʌ$_2$
ma?$_3$ -- 16. surʌʌkʌse?$_1$ pʌʌ$_2$ kahnikʌhu$_3$ turunehtsʌnu$_4$.
17. pʌʌ$_1$ muhyi$_2$ urii$_3$ mʌnihkakusʌ$_4$ surʌ$_5$ oha?ahnaka-
tʌ$_6$ sooti$_7$ wʌhtókwenu$_8$ 18. surʌkʌse?$_1$ wihnu$_2$ piakoh-
toohtsi$_3$, surii$_4$ tʌ?rikúu?nii$_5$ kusíwʌhpimanu$_6$ 19. pʌ$_1$
wʌhtokwe?nii$_2$ suurʌ$_3$ sukʌhu$_4$ tsaahtʌhkanu$_5$.

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12. Then$_2$, as$_4$ they$_3$ began to dance$_4$, that one$_1$, takes$_7$ a big club$_6$, from one end$_8$ /that one$_5$/ came[1] clubbing$_{10}$ them$_9$. 13. One$_1$ of them$_2$ peeping$_3$ saw$_5$ the coyote$_4$. 14. That one$_1$ (said), --Everyone run$_2$. 15. He$_3$ is coming clubbing$_2$ us$_1$.-- 16. Those ones$_1$ ran$_4$ to$_3$ their$_2$ houses$_5$. 17. As$_4$ they$_3$ are still unable$_4$ (to open) their$_1$ door$_2$, that$_5$ coyote$_6$ clubbed$_8$ many$_7$. 18. Then$_2$ that one$_1$ making a big fire$_3$, roasted in ashes$_6$ those$_4$ prairie dogs$_5$. 19. There$_4$ that one$_1$ ate good of$_5$ his$_1$ clubbings$_2$.

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[1] In the article, Voiceless Vowels in Comanche, Canonge, IJAL, Vol. 23, No. 2, April, 1957, under 1, Contrast in Identical Environment, the last sentence should be amended to say that the morpheme comprised phonetically of stem final unvoicing has the semantic implication of 'stem meaning resulting in or occurring simultaneously with action indicated by the following morpheme'. In the article, wʌhtókwʌkina would have been translated 'clubbed and came on'. Actually, a translation 'came clubbing' or 'clubbing as he came' is entirely legitimate. [113]

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II

539 1. soobe?ʌkʌtsa?$_1$ rʌʌ$_2$ kuyunií?nʌʌ$_3$ bisikwanúu?ibʌni$_4$.
2. suni$_1$ urii$_2$ nayʌkwibʌnikukʌse?$_3$ oha?ahnakatʌ$_4$ urʌʌkʌ$_5$ bitʌnu$_6$. 3. surʌkʌse?$_1$, --tamihtsi?benihtʌhtsi?nʌʌ$_2$ hina$_3$ mʌnʌ$_4$ hanibáni?$_5$?-- 4. surʌʌkʌse?$_1$, --pisikwanúu-?ibʌnitʌ$_2$ nʌnʌ$_3$.-- 5. surʌkʌse?$_1$ oha?ahnakatʌ$_2$, --mʌmʌma?ai$_3$ nʌ?$_4$ bisikwanúu?itu?i$_5$.-- me$_6$ yʌkwiiyu$_7$.
6. --haa$_1$-- mekʌse?$_2$ surʌʌ$_3$. 7. surʌkʌse?$_1$ nah$_2$ hʌʌsʌ$_3$ urʌʌmʌ?ai$_4$ pisikwanúu?itsi$_5$. wihnu$_6$ me$_7$ yʌkwiiyu$_8$. 8. --orʌtsa?$_1$ raa$_2$ haitsi$_3$ pʌnʌ$_4$ ʌkʌhaa$_5$ pisikwanúu?i$_6$.-- me$_7$ u$_8$ niikwiiyu$_9$. 9. surʌkʌse?$_1$, --nʌha?$_2$?-- 10. --haa$_1$-- mekʌse?$_2$ suurʌ$_3$. 11. urʌʌkʌhʌ$_1$ u$_2$ yuhuwehkipʌ$_3$ wihnu$_4$ surʌ$_5$ pisikwanúu?inu$_6$. 12. surʌkʌse?$_1$

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1. Long ago$_1$ it is said$_2$ turkeys$_3$ were sliding much$_4$.
2. As$_3$ they$_2$ were continuing$_3$ that way$_1$, coyote$_4$ arrived$_6$ among them$_5$. 3. That one$_7$ said$_1$, --Dear little brothers$_2$, what are$_3$ you all$_4$ doing so much$_5$?-- 4. Those ones (said)$_1$, --We$_3$ are sliding much$_2$.-- 5. That$_1$ coyote$_2$ said$_{6,7}$, --I$_4$ will slide$_5$ with you all$_3$.-- 6. --Yes$_1$,-- those ones$_3$ said$_2$. 7. Slidings$_5$ with them$_4$ just$_2$ a few times$_3$, that one$_1$ then$_6$ said$_{7,8}$. 8. --That one$_1$ our$_2$ friend$_3$ himself$_4$ slide$_6$ first$_5$, (he) said$_{7,9}$ to him$_8$. 9. That one (said)$_1$ --Me$_2$?-- 10. --Yes$_1$,-- said$_2$ that one$_3$. 11. Then$_4$ that one$_5$, the fattest to be found$_{2,3}$ of them$_1$, slid down$_6$. 12. Then$_2$ that one$_1$ hit$_3$

Comanche Texts

wihnu$_2$ ok^hu$_3$ paak^hu$_4$ waht^kwanu$_5$. nahúbiniiyu$_6$. 13. surak^se?$_1$. --anáa$_2$. -- meh$_3$. 14. surakkse?$_1$, --hakani$_2$ an$_3$ nahánu$_4$?-- 15. surak^se?$_1$. --namar^ni?$_2$ na?$_3$,-- me$_4$ yakwihtsi$_5$, nahúbiniiyu$_6$. 16. surak^se?$_1$ wihnu$_2$ rayaainu$_3$. 17. surak^se?$_1$ oha?ahnakat^$_2$ usa$_3$ pama$_4$ u$_5$ nabiso?aru?iha$_6$ mutsip^ha$_7$ huuhpihta$_8$ p^htu$_9$ u$_{10}$ pisikwanúu?itu?itu$_{11}$ u$_{12}$ tsi?nikanu$_{13}$. 18. surak^se?$_1$ wihnu$_2$ oha?ahnakat^$_3$ piayakenu$_4$. --nohi?$_5$ tataat^$_6$ taa$_7$ haitsi$_8$ namar^ninu$_9$.- me$_{10}$ yakwiiyu$_{11}$. 19. surak^se?$_1$ wihnu$_2$. --tan^$_3$ hakanihku$_4$ ma$_5$ hani$_6$?-- me$_7$ yakwiiyu$_8$. 20. --tan^witsa$_1$ nah$_2$ baak^hu$_3$ ma$_4$ wihinu$_5$.-- 21. surakkse?$_1$. --haa$_2$ -- meh$_3$. 22. surak^se?$_1$ wihnu$_2$ suni$_3$ uhka$_4$ bai$_5$ mahka$_6$. --miaru?i$_7$ na?$_8$.-- me$_9$ yakwiiyu$_{10}$. 23. surak^se? wihnu$_2$ hunu?b^hoiki$_3$ nuhkínu$_4$. so?ana$_5$ ba$_6$ tarae?tak^$_7$ bitanu$_8$. 24. surak^se?$_1$. --obotika$_2$ hunu?ruti$_3$ noo$_4$ hina$_5$ tuhaniikiti$_6$ okwehkiti$_7$ puhwaih-baani$_8$.-- me$_9$ urii$_{10}$ niikwiiyu$_{11}$. 25. surakkse?$_1$ u$_2$ tarae?ta$_3$. --ap^$_4$ ohtotsa?$_5$ hini$_6$ tuhupit^$_7$ okwehkit^$_8$.--

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there$_3$ in the water$_4$. (and) was groaning$_5$. 13. That one$_1$ said$_3$. --Ouch$_2$.-- 14. Those ones$_1$ (said). --What$_2$ happened to$_4$ you$_3$?-- 15. That one$_1$. saying$_4$ s. --I$_3$ hurt myself$_2$. -- was groaning$_6$. 16. Then$_2$ that one$_1$ died$_3$. 17. That$_1$ coyote$_2$ placed$_{13}$ it$_{13}$. a sharp$_7$ stick$_8$. along the place$_9$ he$_{10}$ will slide$_{11}$. what [so$_4$] that$_5$ he$_6$ will stick himself$_6$ (in sliding) with it$_4$. 18. Then$_2$ that$_1$ coyote$_3$ cried loudly$_4$. --Our$_7$ very$_5$ poor$_6$ friend$_8$ hurt himself$_9$. -- (he) was saying$_{10}$ 11. 19. Then$_2$ that one$_1$ said$_7$ s. --What are$_4$ we$_3$ to do to$_6$ him$_5$?-- 20. --We ought to$_1$ just$_2$ throw$_5$ him$_4$ in the water$_3$.-- 21. Those ones$_1$ said$_3$. --Yes$_2$.-- 22. When$_4$ they$_5$ did$_6$ thus$_7$ to$_8$ that one$_4$. then$_2$ that one$_1$ said$_9$ $_{10}$. --I$_8$ will go$_7$.-- 23. Then$_2$ that one$_1$ ran$_4$ around the creek$_3$. arrived$_8$ somewhere$_5$ among$_7$ his$_6$ children$_7$. 24. That one$_1$ said to$_9$ $_{11}$ them$_{10}$. --Over there$_3$ along the creek$_5$ look much for$_8$ something$_4$ $_9$ black coming$_6$ /coming/ floating$_7$.-- 25. Those one$_1$. his$_2$ children$_3$. said to$_9$ $_{11}$ him$_{10}$. --Father$_4$. along there$_5$ something$_6$ is black$_7$. is

Coyote Stories

539 me$_9$ u$_{10}$ niikwiiyu$_{11}$. 26. surʌkʌse?$_1$ ukʌhu$_2$ mi?anu$_3$. 27. pina$_1$ surʌ$_2$ piabuhitóo?$_3$ si?ana$_4$ okwehkina$_5$. 28. surʌkʌse?$_1$ makʌhu$_2$ weehtsi$_3$, u$_4$ yaanu$_5$, pʌ$_6$ kahnikʌhu$_7$ mi?anu$_8$. 29. piakohtoohtsi$_1$, sihka$_2$ kuyunî?a$_3$ bahtsino?itsi$_4$, u$_5$ ku?inʌbʌni$_6$. 30. surʌkʌse?$_1$ u$_2$ kwasʌhka$_3$, pʌ$_4$ tʌrʌe?tii$_5$ nimainu$_6$. --kimaka$_7$. tʌhkaru?i$_8$ tanʌ$_9$.-- 31. sitʌʌkʌse?$_1$ si?ana$_2$ nuraakitsi$_3$, yʌkwihtsi$_4$, tʌhkáayu$_5$. 32. urii$_1$ tʌhkakukʌse?$_2$ tʌehuhtsúu?$_3$ urʌʌba?aiki$_4$ yʌtsʌmi?arʌ$_5$. --oha?ahnakatʌ$_6$ nʌ$_7$ maaka$_8$ -- me$_9$ u$_{10}$ niikwiiyu$_{11}$. 33. surʌkʌse?$_1$, --hakani$_2$ ʌ$_3$ mʌʌru?i$_4$?-- 34. surʌkʌse?$_1$ wihnu$_2$ tʌehuhtsúu?$_3$, --ma$_4$ haitsinii$_5$ nʌ?$_6$ narʌmu?ikʌtu?i$_7$.-- me$_8$ yʌkwihtsi$_9$, yʌtsʌnukwa$_{10}$. 35. surʌkʌse?$_1$ tʌehuhtsúu?$_2$ u$_3$ haitsinii$_4$. narʌmu?ikʌnu$_5$. 36. surʌʌkʌse?$_1$ wihnu$_2$, --meekuka$_3$ namaka?muuki$_4$: uhka$_5$ rai$_6$ bunikwatu?ika$_7$.-- 37. surʌʌ$_1$ wihnu$_2$ mi?anu$_3$. 38. surʌkʌse?$_1$ wihnu$_2$ oha?ahnakatʌ$_3$, --nʌ$_4$ rʌrʌe?tʌʌ$_5$, osʌ$_6$ hini$_7$ ohto$_8$ huhkúwʌnʌkina$_9$?-- 39. surʌkʌse?$_1$ urii$_2$ suabetainu$_3$, suhka$_4$ bʌ$_5$ ku?inapʌha$_6$

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coming floating$_8$.-- 26. That one$_1$ went$_3$ to it$_2$. 27. It is$_2$ that$_2$ big turkey$_3$ coming floating$_5$ here$_4$. 28. That one$_1$, going down$_3$ to it$_2$, took$_5$ it$_4$, went$_8$ to$_7$ his$_6$ house$_7$. 29. making a big fire$_1$, picking clean$_4$ this$_2$ turkey$_3$, roasted$_6$ him$_5$ much$_6$. 30. When$_3$ it$_2$ cooked$_3$, that one$_1$ called$_6$ his$_4$ children$_5$, --You all come$_7$. We$_9$ will eat$_8$.-- 31. These ones$_1$, coming running$_3$ here somewhere$_2$, sitting down$_4$, were eatings$_5$. 32. As$_2$ they$_1$ ate$_2$, a little bird$_3$ is flying$_5$ over them$_4$, said to$_9$ $_{11}$ him$_{10}$. --Coyote$_6$, feed$_8$ me$_7$.-- 33. That one$_1$ (said), --What$_2$ to do with$_4$ you$_3$?-- 34. Then$_3$ that$_1$ little bird$_3$ flew off$_{10}$, saying$_8$ $_9$. --I$_6$ will tell$_7$ his$_4$ friends$_5$.-- 35. That$_1$ little bird$_2$ told$_5$ his$_3$ friends$_4$. 36. Then$_2$ those ones$_1$ (said), --Now everyone$_3$ get ready$_4$; we$_6$ will go to see$_7$ that one$_5$.-- 37. Then$_2$ those ones$_1$ went$_3$.. 38. Then$_2$ that$_1$ coyote$_3$ (said), --My$_4$ children$_5$, what$_7$ is that$_6$ along there$_8$ coming stirring up dust$_9$?-- 39. That one$_1$ recognized$_3$ them$_2$, (so) taking off$_7$ that$_4$ his$_5$ roasted meat$_6$, (he) put$_9$ it$_8$ away in

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tsayumi?itsi$_7$, u$_8$ watsihtahni?inu$_9$. 40. surʌkʌse?$_1$ wihnu$_2$ pʌ$_3$ tʌrʌe?tʌhtsi?nʌʌma?ai$_4$ etʌsipʌkahtu$_5$ sʌmʌna?ani?inu$_6$, si?ana$_7$ etʌsikawo?arʌ$_8$, yakehpʌni$_9$. 41. surʌʌkʌse?$_1$ kuyunʃi?nʌʌ$_2$ si?ana$_3$ maba?a$_4$ tobo?ihupiitʌ$_5$. 42. surʌʌkʌse?$_1$, --haa$_2$.-- mehi$_3$. --natsakʌ$_4$ ʌrʌ$_5$ taa$_6$ haitsiha$_7$ paakʌku$_8$ tsahto?itsi$_9$, si?anetʌ$_{10}$ u$_{11}$ ku?inʌbʌni$_{12}$?-- 43. surʌkʌse?$_1$ oha?ahnakatʌ$_2$, --hipe?sʌka$_3$ nʌ$_4$ nasuwatsipʌha$_5$ nʌ$_6$ ninʌsútamakʌbʌni$_7$.-- me$_8$ yʌkwihtsi$_9$, piayakenu$_{10}$. 44. surʌʌkʌse?$_1$ wihnu$_2$ kuyunʃi?nʌʌ$_3$, --nahruku$_4$ nʌmi$_5$ nohiti$_6$.-- me$_7$ niwʌnʌtsi$_8$. bitusʌ$_9$ mi?anu$_{10}$. 45. surʌkʌse?$_1$ wihnu$_2$ oha?ahnakatʌ$_3$ surii$_4$ bʌʌ$_5$ tʌrʌe?tii$_6$, --taa$_7$ tʌhkapʌhaka$_8$ tsapʌye$_9$. tai$_{10}$ tʌhkaru?ika$_{11}$.-- me$_{12}$ yʌkwiiyu$_{13}$. 46. surʌʌ$_1$ tʌkʌtsi$_2$, yuu?ʌhkooinu$_3$.

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hiding$_9$. 40. Then$_2$ that one$_1$ with$_4$ his$_3$ dear children$_4$ all rolled$_6$ around in the ashes$_5$, here somewhere$_7$ (with) ash (on) their faces$_8$, (they) were crying much$_9$. 41. Those$_1$ turkeys$_2$ came to a stop$_5$ here somewhere$_3$ by him$_4$. 42. Those ones$_1$ said$_3$, --Yes$_2$.-- --It is reported$_4$ (that) you$_5$, pulling$_9$ our$_6$ friend$_7$ out of the water$_8$, at this place$_{10}$ are roasting$_{12}$ him$_{11}$ much$_{12}$.-- 43. That$_1$ coyote$_2$, cried loudly$_{10}$ saying$_{8\ 9}$, --You all$_3$ have reminded me much of$_{6\ 7}$ the one I had forgotten$_{4\ 5}$ some time ago$_3$.-- 44. Then$_2$ those$_1$ turkeys$_3$ went$_{10}$ back$_9$ saying$_{7\ 8}$. --That one is just$_4$ playing with$_6$ us$_5$.-- 45. Then$_2$ that$_1$ coyote$_3$ said to$_{12\ 13}$ those$_4$ his$_5$ children$_6$, --Pull out$_9$ our$_7$ meat$_8$. We$_{10}$ will eat$_{11}$.-- 46. Those ones$_1$, eating$_2$, slept unconcerned$_3$.

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III

539 1. soobe?ʌkʌtsa?$_1$ rʌa$_2$ tʌehwakaré?ee?$_3$ mo?obetii$_4$ tʌ?-rikúu?nii$_5$ si?anetʌ$_6$ kohtoohkatʌ$_7$, kwasʌ́kʌbʌni$_8$. 2. uh-kakʌse?$_1$ u$_2$ kwasʌkʌbʌniku$_3$, oha?ahnakatʌ$_4$ uwaka$_5$ bi-tʌnu$_6$. 3. surʌkʌse?$_1$ oha?ahnakatʌ$_2$, —tʌtaatʌ$_3$ wakaré?ee?$_4$. hina$_5$ ʌnʌ$_6$ kwasʌ́kʌbʌni$_7$?— 4. wakaré?ee?kʌse?$_1$, —tʌ?-rikúu?a$_2$ nʌ?$_3$ kwasʌkʌbʌnita$_4$. 5. ma$_1$ marʌkʌtsi$_2$ nʌ?$_3$ ma$_4$ rʌhkaru?i$_5$.— 6. oha?ahnakatʌkʌse?$_1$, —nʌ$_2$ makanu$_3$ nʌʌ?$_4$— me$_5$ yʌkwiiyu$_6$. 7. wakaré?ee?kʌse?$_1$, —ke$_2$ nʌ?$_3$,— me$_4$ yʌkwiiyu$_5$. 8. surʌkʌse?$_1$ oha?ahnakatʌ$_2$, —meeku$_3$ rakwʌ$_4$ maba?atu$_5$ nararʌʌna$_6$,— me$_7$ yʌkwiiyu$_8$. 9. surʌkʌse?$_1$ wakaré?ee?$_2$, —ke$_3$ nʌ?$_4$ runehtsʌwa?i$_5$ naahka-tʌ$_6$,— me$_7$ yʌkwiiyu$_8$. 10. surʌkʌse?$_1$ oha?ahnakatʌ$_2$, —noo$_3$ nʌ?$_4$ biarʌpihta$_5$ nʌ$_6$ napema$_7$ watsʌkʌnane$_8$,— me$_9$ yʌk-wiiyu$_{10}$. 11. surʌkʌse?$_1$ wakaré?ee?$_2$, —haa$_3$,— me$_4$ yʌkwii-yu$_5$. 12. sitʌkwʌkʌse?$_1$ piarʌpihta$_2$ yaahuyʌkʌtsi$_3$, ma$_4$ na-pema$_5$ ma$_6$ watsʌkʌ́nanu$_7$. 13. sitʌkʌse?$_1$ oha?ahnakatʌ$_2$, —kima$_3$. meeku$_4$ runehtsʌru?i$_5$ takwʌ$_6$,— me$_7$ yʌkwiiyu$_8$.

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1. Long ago$_1$ it is said$_2$ at this place$_6$ a little turtle$_3$, having a fire$_7$, (he) was roasting much$_8$ five$_4$ prairie dogs$_5$. 2. As$_3$ he$_2$ was roasting$_3$ that$_1$ much$_3$, coyote$_4$ arrived$_6$ to him$_5$. 3. That$_1$ coyote$_2$ (said) —Little$_3$ turtle$_4$, what are$_5$ you$_6$ roasting much$_7$?— 4. Turtle$_1$ (said), —I$_3$ am roasting much$_4$ prairie dog$_2$. 5. (After) finishing$_2$ it$_1$, I$_3$ will eat$_5$ it$_4$.— 6. Coyote$_1$ said$_5$ $_6$, —You$_4$ feed$_3$ me$_2$.— 7. Turtle$_1$ said$_4$ $_5$, —I$_3$ (will) not$_2$.— 8. That$_1$ coyote$_2$ said$_7$ $_8$, —Now$_3$ let us two$_4$ run a race$_6$ over it$_5$.— 9. That$_1$ turtle$_2$ said$_7$ $_8$, —I$_4$ can't$_3$ run$_5$ (I'm not) able$_6$.— 10. That$_1$ coyote$_2$ said$_9$ $_{10}$, —I$_4$ must$_3$ tie$_8$ a big rock$_5$ on$_7$ my$_6$ leg$_7$.— 11. That$_1$ turtle$_2$ said$_4$ $_5$, —Yes$_3$.— 12. These two$_1$, fetching$_3$ a big rock$_2$ tied$_7$ it$_6$ on$_5$ his$_4$ legs$_5$. 13. This$_1$ coyote$_2$ said$_7$ $_8$, —Come$_3$. Now$_4$ we two$_5$ will run$_6$.—

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14. sitʌkʌse?$_1$ wakaré?ee?$_2$, —hinakia$_3$ kaabehkaru?i$_4$ ʌkihtsi?$_5$,— me$_6$ yʌkwihtsi$_7$, uwakatu$_8$ kimanu$_9$. 15. si?ana$_1$ sitʌkwʌ$_2$ nahkʌma?kʌ$_3$ robo?inu$_4$. 16. sitʌkwʌ$_1$ wihnu$_2$ runehtsʌnu$_3$. 17. sitʌkʌse?$_1$ wakaré?ee?$_2$ ma$_3$ bʌahkwa$_4$. 18. suni$_1$ bʌhi$_2$ nahami?aku$_3$, oha?ahnakatʌ$_4$ makuhpa$_5$ nuhkínu$_6$. 19. sitʌkʌse?$_1$ wakaré?ee?$_2$ noo?yahnehtu$_3$ ma$_4$ yʌwihka$_5$, pitusʌ$_6$ tʌbitsi$_7$ tunehtsʌnu$_8$. 20. sitʌkʌse?$_1$ pʌ$_2$ tʌ?rikúu?kwasʌkʌpʌka$_3$ bitʌnu$_4$, si?anetʌ$_5$ ma$_6$ kwasimaku$_7$ marii$_8$ tsapʌyénu$_9$. 21. wihnu$_1$ ma$_2$ bʌkahka$_3$, ma$_4$ namʌsítʌhkanu$_5$. 22. sitʌkʌse?$_1$ u$_2$ tsuhnipʌha$_3$ ʌmahpaakʌhu$_4$ wihí?eeyu$_5$, u$_6$ kwasitaka$_7$ etʌsipʌka$_8$ manakʌʌ?ikʌnu$_9$. 23. sitʌkʌse?$_1$ oha?ahnakatʌ$_2$ si?ahru$_3$ to?iki$_4$, kwe?yʌkatʌ$_5$. 24. sitʌkʌse?$_1$ wakaré?ee?$_2$ su?ahru$_3$ puhikabatu$_4$ mi?atsi$_5$, u$_6$ watsihpunihka$_7$. 25. sitʌkʌse?$_1$ oha?ahnakatʌ$_2$ ma$_3$ kohtoopʌha$_4$ kʌma?kʌ$_5$ karʌhtsi$_6$, —nohi?$_7$ tsaahtʌkʌhútu?i$_8$ nʌʌ$_9$,— me$_{10}$ yʌkwiiyu$_{11}$. 26. sitʌkʌse?$_1$ wakaré?ee?$_2$ ma$_3$ bunihkatʌ$_4$, maaitʌ$_5$ yahnéeyu$_6$. 27. sitʌkʌse?$_1$ oha?ahnakatʌ$_2$ ma$_3$ kwasitaka$_4$ si?anetʌ$_5$ kunakʌ-

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14. This$_1$ turtle$_2$, came$_3$ towards him$_4$, saying$_5$ 6, —Wonder how$_3$ (he) will cheat$_4$ now$_5$?— 15. Here someplace$_1$ these two$_2$ stood$_4$ beside each other$_3$. 16. Then$_2$ these two$_1$ ran$_3$. 17. This$_1$ turtle$_2$ went off and left$_4$ him$_3$. 18. As$_3$ they$_2$ continued$_3$ that way$_1$, coyote$_4$ ran$_6$ ahead of him$_5$. 19. As$_5$ he$_4$ went out of sight$_7$ on over the hill$_8$, this$_1$ turtle$_2$ really$_7$ ran$_8$ back$_6$. 20. This one$_1$ arrived$_4$ to$_3$ his$_2$ cooked prairie dog$_3$, at this place$_5$ pulled$_9$ them$_8$ out$_9$ by$_7$ their$_6$ tail$_7$. 21. Then$_1$ when$_3$ it$_2$ cooled$_3$, hurriedly (he) ate$_5$ it$_4$. 22. This one$_1$ throws$_5$ its$_2$ [their] bones$_3$ in the lake$_4$, (he) caused to stick out$_8$ of the ashes$_8$ its$_6$ [their] tail(s) only$_7$. 23. This$_1$ coyote$_2$ comes in sight$_3$ along here$_3$ (and) is tired out$_5$. 24. This$_1$ turtle$_2$, going$_5$ along there$_3$ among the weeds$_4$, is hiding watching$_7$ him$_6$. 25. This$_1$ coyote$_2$, sitting$_6$ beside$_5$ his$_3$ fire$_4$, said$_{10\ 11}$, —I$_9$ am about to eat$_8$ very$_7$ good$_8$.— 26. This$_1$ turtle$_2$ is looking at$_4$ him$_3$, is laughing$_6$ at him$_5$. 27. At this place$_5$, this$_1$ coyote$_2$ pulls out$_7$ its$_3$ tail only$_4$

539 ku$_4$ tsahtó?i?eeyu$_7$. 28. sitʌkʌse?$_1$ wakaré?ee?$_2$ mawaka$_3$ bitʌnu$_4$. 29. sitʌkʌse?$_1$ oha?ahnakatʌ$_2$ ʌmahpaakʌhu$_3$ mi?-anu$_4$, ukuhpaiti$_5$ tsiwainu$_6$, u$_7$ tsuhnipʌha$_8$ rʌhkánu$_9$. 30. sitʌkʌse?$_1$ oha?ahnakatʌ$_2$, —ke$_3$ nʌ?$_4$ bʌmi$_5$ kaabeh-kawa?itʌ$_6$, me$_7$ suatʌ$_8$. ʌnʌse?$_9$ tʌtaatʌ$_{10}$ wakaré?ee?$_{11}$ nʌ$_{12}$ kaabehkanu$_{13}$,— me$_{14}$ surʌ$_{15}$ oha?ahnakatʌ$_{16}$ me$_{17}$ yʌkwiiyu$_{18}$. 31. sutʌkʌse?$_1$ oha?ahnakatʌ$_2$, —ʌmituku$_3$ ʌkʌnaa$_4$ ke$_5$ tunehtsʌkʌʌyu$_6$, ʌpinakw$_7$ nahanoorʌ$_8$, ʌwa?iku$_9$ pitusʌ$_{10}$ tunetsʌtsi$_{11}$, ʌ$_{12}$ tʌkwʌsʌkʌpʌha$_{13}$ ke$_{14}$ sʌmʌrʌhkaayu$_{15}$. 32. ʌnʌse?$_1$ tʌtaatʌ$_2$ wakaré?ee?$_3$ nʌ$_4$ kaabehkanu$_5$, nʌ$_6$ kwakúnu$_7$.— 33. mekʌse?$_1$ surʌ$_2$ yʌk-wihtsi$_3$, nuhkínu$_4$. 34. wakaré?ee?kʌse?$_1$ umetʌ$_2$ biayah-nenu$_3$, —nʌmasʌ$_4$ ʌ$_5$ kaakwakunu$_6$.—

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from the fire$_6$. 28. This$_3$ turtle$_2$ came up$_4$ to him$_3$. 29. This$_1$ coyote$_2$ went$_4$ to the lake$_3$, felt$_6$ inside it$_5$ with a stick$_6$, ate$_9$ its$_7$ bones$_8$. 30. This$_1$ coyote$_2$ (said), --I$_4$ can't$_3$ be cheated$_6$ myself$_5$ (I) thought$_7$ s. You$_9$, little$_{10}$ tur-tle$_{11}$, cheated$_{13}$ me$_{12}$,-- that$_{15}$ coyote$_{16}$ said$_{14\ 17\ 18}$. 31. That$_1$ coyote$_2$ (said) --You$_3$ first$_4$ (I) did not$_5$ cause (you) to run$_6$, continuing along$_8$ behind you$_7$, (I) did not$_{14}$, running$_{11}$ back$_{10}$ like you$_9$, eat up$_{15}$ your$_{12}$ roasted meat$_{13}$. 32. You$_1$, little$_2$ turtle$_3$, cheated$_5$ me$_4$, beat$_7$ me$_6$,— 33. That one$_2$ saying$_{1\ 3}$ (that), ran off$_4$. 34. The turtle$_1$ laughed loudly$_3$ at him$_2$. —I did$_4$ beat$_6$ you$_5$ by cheating$_6$.—



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IV

539 1. soobe?ʌkʌtsa?$_1$ rʌa$_2$ su?ana$_3$ soniitu$_4$ u$_5$ rʌehbu?eha-biku$_6$ tʌtaatʌ$_7$ kuyúu?si?$_8$ kahtʌ$_9$. 2. su?ana$_1$ u$_2$ karʌʌ-ku$_3$, oha?ahnakatʌ$_4$ uwaka$_5$ bitʌnu$_6$. 3. surʌkʌse?$_1$, —hi-na$_2$ ʌnʌ$_3$ tua?$_4$?— me$_5$ u$_6$ niikwiiyu$_7$. 4. surʌkʌse?$_1$, —uihtʌhtsi?$_2$ nʌ?$_3$ nʌmi$_4$ wʌ?yʌrʌhki?a$_5$ tua?$_6$.— 5. surʌkʌse?$_1$ oha?ahnakatʌ$_2$, —senihtʌhtsi?$_3$ nʌmi$_4$ wʌ?yʌrʌhki?eyu$_5$.— me$_6$ yʌkwihtsi$_7$, uba?atu$_8$ tusínu$_9$. 6. surʌkʌse?$_1$ oha?ah-nakatʌ$_2$ suni$_3$ u$_4$ mʌʌhtsi$_5$, wihnu$_6$ mi?anu$_7$. 7. wihnukʌ-se?$_1$ surʌ$_2$ suhka$_3$ nʌmi$_4$ wʌ?yʌrʌhki?a$_5$ pia?$_6$ pitʌnu$_7$. 8. surʌkʌse?$_1$ suhka$_2$ bʌ$_3$ tʌe?ti$_4$, —sʌmʌ?kia$_5$ ʌpa?atu$_6$ tusínu$_7$?— mekʌ$_8$. 9. surʌkʌse?$_1$ nʌmi$_2$ wʌ?yʌrʌhkihtsi?$_3$,

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1. Long ago$_1$, it is said$_2$, there somewhere$_3$ where a little path lays$_4$ through the grass$_5$, a little$_6$ quail$_7$ is sitting$_8$.
2. As$_1$ he$_2$ sat$_3$ there somewhere$_4$, coyote$_5$ came up$_6$ to him$_7$.
3. That one$_1$ said to$_2$ him$_3$, —What$_4$ son$_5$ (are) you$_6$?—
4. That one$_1$ (said), —I$_2$ am that kind of little one$_3$, son of$_4$ Scares$_5$ People$_6$.— 5. That$_1$ coyote$_2$ spit$_3$ on him$_4$, saying$_5$,
—This is the kind$_1$ (inferior) (that) Scares$_2$ People$_3$.—
6. Acting on$_1$ him$_2$ that way$_3$, that$_4$ coyote$_5$ then$_6$ went$_7$.
7. Then$_1$ that one$_2$, /that$_3$/ Scares$_4$ People's$_5$ mother$_6$, arrived$_7$. 8. That one$_1$ said to$_2$ /that$_3$/ her$_4$ little one$_5$,
—Wonder if someone$_1$ spit$_2$ on you$_3$?— 9. That$_1$ little Scares$_2$,

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—haa$_4$. 10. tʌatsa?$_1$ oha?ahnakatʌ$_2$ nʌba?atu$_3$ tusínu$_4$:— 529
11. surʌkʌse?$_1$, —hakahpu$_2$ surʌ$_3$ mi?anu$_4$?— 12. surʌkʌ-
se?$_1$, —ibu$_2$ u?$_3$ muhyʌpetu$_4$ ma$_5$ pu?etu$_6$ mi?a?i$_7$.—
13. surʌkʌse?$_1$ u$_2$ pia?$_3$ ruhúbʌhkanu$_4$. 14. surʌkʌse?$_1$
suhka$_2$ oha?ahnakatʌna$_3$ napʌhu$_4$ yʌtsʌnukwa$_5$. 15. surʌ-
kʌse?$_1$ su?ana$_2$ oha?ahnakatʌmunakwʌ$_3$ karʌhúpiitʌ$_4$.
16. surʌkʌse?$_1$ su?ana$_2$ oha?ahnakatʌ$_3$ kimaayu$_4$. 17. si-
tʌkʌse?$_1$ nʌmi$_2$ wʌ?yʌrʌhki?$_3$ mamunahkwetʌ$_4$ yʌtsʌnu$_5$,
sihka$_6$ oha?ahnakati$_7$ wʌ?yʌrʌhkinu$_8$. 18. sitʌkʌse?$_1$ bʌmi$_2$
u$_3$ wʌ?yʌrʌkika$_4$, hunu?matu$_5$ pohpínu$_6$, pʌ$_7$ ome$_8$ wʌhkó-
banu$_9$. 19. sitʌ$_1$ oha?ahnakatʌ$_2$, —yee$_3$, tamihtsi?benihtʌhtsi?$_4$,
kima$_5$,— meh$_6$. 20. —nʌma?ai$_1$ tuhurʌhkaaki$_2$.— 21. surʌ-
kʌse?$_1$ nʌmi$_2$ wʌ?yʌrʌhki?$_3$, —yaa$_4$. 22. bʌtaka$_1$ ke$_2$ u$_3$
rʌhkarʌ$_4$. 23. nʌmasʌ$_1$ ʌ$_2$ wʌ?yʌrʌhkinu$_3$.—

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People$_2$ (said) —Yes$_4$. 10. I say$_1$ coyote$_2$ spit$_4$ on me$_3$.—
11. That one$_1$ (said), —Which way$_2$ did$_4$ that one$_3$ go$_4$?—
12. That one$_1$ (said), —He$_3$ went$_7$ this way$_2$, down$_6$ this$_5$
path$_6$ towards the east$_4$.— 13. That one$_1$ his$_2$ mother$_3$ got
angry$_4$. 14. That one$_1$ flew off$_5$ on$_4$ that$_2$ coyote's$_3$ trail$_4$.
15. That one$_1$ settled$_4$ there$_2$ ahead of coyote$_3$. 16. There
somewhere$_2$ that$_1$ coyote$_3$ was coming$_4$. 17. This$_1$ Scares$_3$
People$_2$ flew$_5$ from in front of him$_4$, scared$_8$ this$_6$ coyote$_7$
with wing noises$_8$. 18. When$_4$ she$_3$ scared$_4$ him$_2$, this one$_1$
jumped$_6$ into the creek$_5$, broke$_9$ his$_7$ legs$_8$. 19. This$_1$ coy-
ote$_2$ said$_6$, —Oh$_3$. Dear little brother$_4$, comes$_5$.— 20. —Come
to eat bone marrow$_2$ with me$_1$.— 21. That$_1$ Scares$_3$ People$_2$
(said), —Oh$_4$. 22. By yourself$_1$ eat$_{2,4}$ it$_3$. 23. I did$_1$ scare$_3$
you$_2$.—

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V

539 1. soobe?sʌkʌtsa?$_1$ rʌa$_2$ su?ana$_3$ u$_4$ bianoo?karʌku$_5$, pia-rabú?kina?$_6$ uma$_7$ kahníba?i$_8$. 2. sootikʌse?$_1$ surʌ$_2$ tʌrʌe?-tʌpa?i$_3$. 3. u$_1$ kumahpʌ?kʌse?$_2$ bʌnʌ$_3$ hunu?betu$_4$ aainukwa$_5$. 4. sitʌkʌse?$_1$ marʌnʌ$_2$ pia?$_3$, --hinakia$_4$ ranʌ$_5$ tʌhkane$_6$?-- mekʌ$_7$. 5. sʌme$_1$ yʌkwihtsi$_2$, pʌnʌ$_3$ muhyʌkʌ$_4$ karʌnrʌ$_5$, u$_6$ buhwaihbʌniku$_7$, si?ahru$_8$ oha?ahnakatʌ$_9$ mawakatu$_{10}$ to?-ihupiitʌ$_{11}$. 6. sitʌkʌse?$_1$ tabú?kina?$_2$, --hina$_3$ ʌnʌ$_4$ wehkí-niina$_5$? 7. tʌakia$_1$ ʌ$_2$ kaabehkaru?iha$_3$ wehkíniina$_4$.-- 8. --yee$_1$. kee$_2$. tsiharʌyaaihumi?arʌ$_3$ nʌ?$_4$ ʌwaka$_5$ rʌh-kaki?$_6$.-- 9. --usʌhakia$_1$ ma?$_2$ noo$_3$ nʌ$_4$ rʌrʌe?tʌhtsi?nʌ$_5$ tsihakooihumi?ana$_6$ supana?itʌ$_7$, pʌnʌ$_8$ si?ana$_9$ nʌmʌkʌ$_{10}$

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1. Long ago$_1$, it is said$_2$, there somewhere$_3$ where that big hill sat$_4$ $_5$, on it$_7$ a big rabbit$_6$ had a home$_8$. 2. That one$_2$ had$_3$ many$_1$ children$_3$. 3. Her$_1$ husband$_2$ himself$_3$ loped off$_5$ towards the creek$_4$. 4. This$_1$ their$_2$ mother$_3$ said$_7$, --Wonder what$_4$ we$_5$ will eat$_6$?-- 5. Saying$_2$ that$_1$, as$_7$ she$_6$ is sitting$_5$ in$_4$ their$_3$ doorway$_4$ looking around much$_7$, along here$_8$ came$_{11}$ coyote$_9$ in sight$_{11}$ towards her$_{10}$. 6. This$_1$ rabbit$_2$ (said), --What$_3$ (are) you$_4$ looking around for$_5$?-- 7. (I) suppose$_1$ (you) are looking around for$_4$ what$_3$ you$_2$ will cheat$_3$.-- 8. (Coyote says) --Oh$_1$. No$_2$. I$_4$ am about to die of hunger$_3$, (and) came to eat$_6$ to [with] you$_5$.-- 9. --Wonder what$_1$ he$_2$ must$_3$ know of$_7$ my$_4$ little children$_5$ about to die of hunger$_6$.

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rʌhkáʌkimanu$_{11}$.— 10. surʌkʌse?$_1$ oha?ahnakatʌ$_2$, —nʌma?aih-tʌ$_3$ mia$_4$. inakwʌtsa?$_5$ huuhkaba$_6$ sohobokóo?$_7$ wʌnʌrʌ$_8$, tʌmarʌʌmoari$_9$ bokopʌkatʌ$_{10}$. umati$_{11}$ takwʌ$_{12}$ taa$_{13}$ tʌhka-ru?ʌha$_{14}$ pomaakwa$_{15}$,— mekʌ$_{16}$. 11. sitʌkwʌ$_1$ ukʌhu$_2$ mi?-anu$_3$. 12. surʌkʌse?$_1$ tabú?kina?$_2$, huuhkabaiki$_3$ pʌhi$_4$ mi?-aku$_5$, —hakʌ$_6$ surʌ$_7$ pokopi$_8$ ʌ$_9$ tʌ?awena$_{10}$?— mekʌ$_{11}$ u$_{12}$ niikwiiyu$_{13}$. 13. sitʌkʌse?$_1$ oha?ahnakatʌ$_2$, —inakwʌ$_3$ u?$_4$ wʌnʌʌrʌ$_5$,— me$_6$ yʌkwihtsi$_7$, si?ana$_8$ butsiwaipʌha$_9$ sohobokóo?a$_{10}$ wʌnʌku$_{11}$, —iki$_{12}$ ma?$_{13}$.— mehʌ$_{14}$. 14. sitʌkʌse?$_1$ tabú?kina?$_2$ maaitʌ$_3$ yahnénu$_4$, —nah$_5$ nʌ?$_6$ ʌ$_7$ po?sa?a$_8$ supana?itʌ$_9$, ʌma?ai$_{10}$ kima?i$_{11}$.— 15. sitʌkʌse?$_1$ oha?ahnakatʌ$_2$ tuhúbʌhkanu$_3$, pʌmetʌ$_4$ u$_5$ yahnena$_6$ ruhúbʌhkakʌnu$_7$. 16. sitʌkʌse?$_1$ oha?ahnakatʌ$_2$ su?ahri$_3$ tʌpanakʌhi$_4$ tsawo?-netʌ$_5$, payapehta$_6$ su?ahru$_7$ nah$_8$ noo$_9$ sooko$_{10}$ tsapʌyée-yu$_{11}$. 17. —meeku$_1$ ma$_2$ hiimʌ$_3$. 18. ʌ$_1$ tʌrʌe?tii$_2$ nʌʌ$_3$ nookʌnukwa$_4$.— 19. sihka$_1$ tabú?kina?a$_2$ tʌrʌe?tʌʌ$_3$ ahpʌ?-kʌse?$_4$ bʌʌ$_5$ kahnikʌ$_6$ bitʌhtsi$_7$, sihka$_8$ urʌʌ$_9$ pia?a$_{10}$ warʌ?inu$_{11}$, u$_{12}$ wehkínukwa$_{13}$. 20. si?ana$_1$ oha?ahnakatʌ-

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himself$_8$ [he] came$_{11}$ here$_9$ to us$_{13}$ to eat$_{11}$?-- 10. That$_1$ coyote$_2$ said$_{16}$. —Go$_4$ with me$_3$. In this direction$_5$ in the timber$_6$ is standing$_8$ (a) mulberry tree$_7$ [which] has$_{10}$ much$_9$ berries$_{10}$. From it$_{11}$ we two$_{12}$ will go to pick$_{13}$ what$_{14}$ we all$_{13}$ will eat$_{14}$.— 11. These two$_1$ went$_3$ to it$_2$. 12. As$_5$ they$_4$ went$_5$ through the timber$_3$, that$_1$ rabbit$_2$ said to$_{11\ 13}$ him$_{12}$. —Where is$_6$ that$_7$ fruit$_8$, that$_{10}$ you$_9$ told of$_{10}$?-- 13. This$_1$ coyote$_2$, saying$_{4\ 7}$, —It$_4$ is standing$_5$ in this direction$_3$,— here$_8$ where$_{11}$ a dead white$_9$ mulberry tree$_{10}$ is standing$_{11}$. --It$_{13}$ (is) here$_{12}$,— (he) said$_{14}$. 14. This$_1$ rabbit$_2$ laughed$_4$ at him$_3$, (saying) --I$_4$ just$_8$ know$_9$ your$_7$ craziness$_8$, came$_{11}$ with you$_{10}$.— 15. This$_1$ coyote$_2$ got angry$_3$, got angry at$_7$ her$_5$ laughter$_6$ at him$_4$. 16. This$_1$ coyote$_2$ along there$_3$ in the bank$_4$ is scratching$_5$, just$_8$ must$_9$ have pulled out$_{11}$ lots of$_{10}$ roots$_6$ along there$_7$. 17. —Now$_1$ take$_2$ them$_3$. 18. You$_3$ carry [them] off for$_4$ your$_1$ children$_2$.— 19. This$_1$ rabbit's$_2$ children's$_3$ father$_4$, arriving$_7$ at$_6$ their$_5$ house$_6$ (and) missing$_{11}$ /this$_8$/ their$_9$ mother$_{10}$, went off look-

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539 na$_{2}$ pʌmʌ$_{3}$ ahwekʌ?ih$_{4}$ nocrʌ$_{5}$, pʌʌ$_{6}$ kahnibetu$_{7}$ ma$_{8}$ mi?anooko$_{9}$, ma$_{10}$ ra?uranu$_{11}$. 21. sitʌkʌse?$_{1}$ oha?ahnakatʌ$_{2}$ si?ahru$_{3}$ mahrʌwakatu$_{4}$ piahuuhyaarʌ$_{5}$, to?iki$_{6}$. 22. sitʌ-kwʌkʌse?$_{1}$ ma$_{2}$ bunihtsi$_{3}$, tobo?inu$_{4}$. 23. sitʌkʌse?$_{1}$ sihka$_{2}$ tabú?kina?nʌʌ$_{3}$ ahpʌ?a$_{4}$ si?ahru$_{5}$ siima$_{6}$ piahuuma$_{7}$ ma$_{8}$ wʌhkúpanu$_{9}$. 24. sitʌkʌse?$_{1}$ urʌʌ$_{2}$ pia?$_{3}$ piayake-tsi$_{4}$, pʌmʌ$_{5}$ u$_{6}$ ahwekʌ?iha$_{7}$ u$_{8}$ kobekʌhu$_{9}$ wihihtsi$_{10}$, pʌʌ$_{11}$ kahnikʌhu$_{12}$ nuhkínu$_{13}$. 25. sitʌkʌse?$_{1}$ oha?ahnaka-tʌ$_{2}$. --nʌmasʌ$_{3}$ ʌ$_{4}$ kaabehkanu$_{5}$.-- 26. sihka$_{1}$ urʌʌ$_{2}$ ahpʌ?a$_{3}$ pʌ$_{4}$ wʌhkupa?iha$_{5}$ kwahinoohtsi$_{6}$, mi?anu$_{7}$. 27. sitʌkʌse?$_{1}$ tabú?kina?nʌʌ$_{2}$ pia?$_{3}$ pʌ$_{4}$ tʌrʌe?tʌhtsi?nʌʌkʌ$_{5}$ bitʌnu$_{6}$. 28. --nahkia$_{1}$ ranʌ$_{2}$ usʌ$_{3}$ noo$_{4}$ tsihakooitu?inʌʌ$_{5}$,-- me$_{6}$ yʌkwiiyu$_{7}$. 29. si?anakʌse?$_{1}$ e?kabápi?$_{2}$ marʌba?aiki$_{3}$ yʌtsʌmi?a$_{4}$, pʌ$_{5}$ tayaahkana$_{6}$ marʌba?atu$_{7}$ tapʌhénu$_{8}$. 30. sitʌkʌse?$_{1}$ marʌʌ$_{2}$ pia?$_{3}$, --usʌ$_{4}$ hini$_{5}$ pahínu$_{6}$?-- me$_{7}$ yʌkwihtsi$_{8}$. ukʌhu$_{9}$ tunehtsʌnu$_{10}$. 31. si?ana$_{1}$ arʌ-ka?rʌhkapʌmatʌ$_{2}$ habiiyu$_{3}$. 32. sitʌkʌse?$_{1}$ marʌʌ$_{2}$ pia?$_{3}$ makʌhu$_{4}$ mi?atsi$_{5}$, ma$_{6}$ yaanu$_{7}$. 33. --tʌrʌe?tʌʌ$_{1}$. ihka$_{2}$

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ing for$_{13}$ her$_{12}$. 20. As$_{9}$ she$_{8}$ traveled$_{9}$ towards$_{7}$ their$_{6}$ house$_{7}$, carrying$_{5}$ what$_{4}$ coyote$_{3}$ dug for$_{4}$ her$_{3}$, somewhere$_{1}$ (he) met$_{11}$ her$_{10}$. 21. This$_{1}$ coyote$_{2}$ came in sight$_{6}$ along here$_{5}$ towards them two$_{4}$ carrying a big club$_{5}$. 22. These two$_{1}$ seeing$_{3}$ him$_{2}$ stopped$_{4}$. 23. This$_{1}$ (coyote) with this$_{6}$ /with/ big club$_{7}$ killed$_{9}$ /him$_{8}$/ these$_{2}$ rabbits's father$_{4}$ along here$_{5}$. 24. This$_{1}$ their$_{2}$ mother$_{3}$, crying loudly$_{4}$, (and) throwing$_{10}$ in$_{9}$ his$_{8}$ face$_{9}$ what$_{7}$ he$_{6}$ dug for$_{7}$ her$_{5}$, ran$_{13}$ to$_{12}$ their$_{11}$ house$_{12}$. 25. This$_{1}$ coyote$_{2}$ (said), --I did$_{3}$ cheat$_{5}$ you$_{4}$.-- 26. Carrying on his back$_{6}$ this$_{1}$ their$_{2}$ father$_{3}$ what$_{5}$ he$_{4}$ clubbed$_{5}$, (he) went$_{7}$ (away). 27. This one$_{1}$, the rabbits'$_{2}$ mother$_{3}$, arrived$_{6}$ to$_{5}$ her$_{4}$ little ones$_{5}$. 28. --(I) suppose$_{1}$ we$_{2}$ must$_{3}$ $_{4}$ all die of hunger$_{5}$,-- (she) said$_{6}$ $_{7}$. 29. Here$_{1}$ a buzzard$_{2}$ flying$_{4}$ over them$_{3}$, dropped$_{6}$ his$_{5}$ burden$_{4}$ on to them$_{7}$. 30. This$_{1}$ their$_{2}$ mother$_{3}$, saying$_{7}$ $_{8}$. --What is$_{5}$ that$_{4}$ (which) fell$_{4}$?-- ran$_{10}$ to it$_{9}$. 31. Here$_{1}$ some deer meat$_{2}$ was lying$_{3}$. 32. This$_{1}$ their$_{2}$ mother$_{3}$ going$_{5}$ to it$_{4}$ took$_{7}$ it$_{6}$.

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ran^3 nah4 hininaihku5 ma6 r^hkaru?in^^7.-- mek^8. 34. si?ahru1 sit^2 ma3 yaahtsi4, p^5 t^r^e?t^^ma?ai6 ma7 r^hkánu8. 35. --sur^1 nookia2 hini3 huhtsúu?4 ma5 rap^hehtsi6, tai7 tsaaht^hkak^nu8.-- mek^9. 36. --tan^1 us^2 tsihákwitso?ainu3.-- 37. subet^1.

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33. --Children1. This2 just4 from something5 we3 will all eat7 /it6/, --(she) said8. 34. Along here1 this one2 taking4 it3, ate8 it7 with6 her5 children6. 35. --That one1, (it) must be2 some3 (kind of) bird4, dropping6 its5, caused8 us7 to be fed good8,-- (She) said9. 36. --We1 were saved from hunger3 (by) that2.-- 37. That is all1.

VI

539 1. soobe?sʌkʌtsa?$_1$ rʌa$_2$ u$_3$ piahunu?baihku$_4$ sü?ana$_5$ pia-pʌha$_6$ pimoróo?$_7$ paakʌma?ru$_8$ kimaayu$_9$. 2. surʌkʌse?$_1$ su?ana$_2$ kimarʌ$_3$, wʌnʌhúpiitʌ$_4$. 3. surʌkʌse?$_1$, --hinatsa$_2$ nʌ?$_3$ panoo$_4$ saraa$_5$ saraa$_6$ saraa$_7$?-- mekʌse?$_8$ suurʌ$_9$. 4. sʌmekʌse?$_1$ u$_2$ yʌkwihka$_3$, si?ana$_4$ oha?ahnakatʌ$_5$ ki-maayu$_6$, mawaka$_7$ bitʌnu$_8$. 5. sitʌkʌse?$_1$, --hina$_2$ ʌnʌ$_3$ niwaihbʌni$_4$?-- me$_5$ ma$_6$ niikwiiyu$_7$. 6. sitʌkʌse?$_1$ pimo-róo?$_2$, --nah$_3$ nʌ?$_4$ nʌ$_5$ nooro?iha$_6$ niwaihpʌnitʌ$_7$.--

7. sitʌkʌse?$_1$ oha?ahnakatʌ$_2$, --nʌetʌ$_3$ noo$_4$.-- me$_5$ yʌkwii-yu$_6$. 8. sitʌkʌse?$_1$ pimoróo?$_2$, --haa$_3$.-- me$_4$ yʌkwitʌ$_5$, --nʌ$_6$ kwahikʌ$_7$ to?i$_8$,-- me$_9$ u$_{10}$ niikwiiyu$_{11}$. 9. sitʌkʌ-se?$_1$ oha?ahnakatʌ$_2$, --ke$_3$ nʌ?$_4$,-- me$_5$ yʌkwiiyu$_6$.

10. sitʌkʌse?$_1$ pimoróo?$_2$, --nʌ$_3$ royopʌba?a$_4$ tʌhʌyaro?i$_5$.-- me$_6$ u$_7$ niikwiiyu$_8$. 11. sitʌkʌse?$_1$ oha?ahnakatʌ$_2$, --ke$_3$ nʌ?$_4$,-- me$_5$ yʌkwiiyu$_6$. 12. sitʌse?$_1$ pimoróo?$_2$, --meekur-rʌ$_3$ nʌ$_4$ bapiba?a$_5$ to?i$_6$,-- me$_7$ u$_8$ niikwiiyu$_9$. 13. sitʌ-kʌse?$_1$ oha?ahnakatʌ$_2$, --ke$_3$ nʌ?$_4$.-- me$_5$ yʌkwiiyu$_6$.

14. sitʌkʌse?$_1$ pimoróo?$_2$, --meekurʌ$_3$ nah$_4$ nʌ$_5$ kwasima$_6$

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1. Long ago$_1$, it is said$_2$, where there was a big creek$_{3\ 4}$, there$_5$ a big$_6$ cow$_7$ was coming$_9$ along (the) edge of (the) water$_8$. 2. That one$_1$ (who) is coming$_3$ stopped$_4$ there somewhere$_2$. 3. That one$_1$ /that one$_2$/ said$_3$. --What$_2$ (shall) I$_3$ carry across (the) water$_{4\ 7}$?-- 4. As$_3$ she$_2$ is saying$_3$ that$_1$, /here$_4$/ (a) coyote$_5$ (who) was coming$_6$, arrived$_8$ to her$_7$. 5. This one$_1$ said to$_{5\ 7}$ her$_6$. --What$_2$, (are) you$_3$ asking for so much$_4$?-- 6. This$_1$ cow$_2$ (said), --I (am$_4$) just$_3$ asking much for$_7$ what$_6$ I$_5$ will carry$_6$.-- 7. This$_1$ coy-ote$_2$ said$_{5\ 6}$, --Carry$_6$ me$_5$.-- 8. This$_1$ cow$_2$ says$_{4\ 5}$, --Yes$_3$. Climb up$_8$ to$_7$ my$_6$ back$_7$,-- (she) said to$_{9\ 11}$ him$_{10}$. 9. This$_1$ coyote$_2$ said$_{5\ 6}$, --I$_4$ (will) not$_3$.-- 10. This$_1$ cow$_2$ said to$_{6\ 8}$ him$_7$. --Mount$_5$ on$_4$ my$_3$ neck$_4$.-- 11. This$_1$ coyote$_2$ said$_{5\ 6}$ --I$_4$ (will) not$_3$.-- 12. This$_1$ cow$_2$ said to$_{7\ 9}$ him$_8$. --Now$_3$ climb up$_5$ on$_6$ my$_4$ head$_5$.-- 13. This$_1$ coyote$_2$ said$_{5\ 6}$, --I$_4$ (will) not$_3$.-- 14. This$_1$ cow$_2$ said to$_{9\ 11}$ him$_{10}$. --Now$_3$ just$_4$

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tsaaimi?a$_7$. pahábimi?anʌʌ$_8$.-- me$_9$ u$_{10}$ niikwiiyu$_{11}$. 15. sitʌk^se?$_1$ oha?ahnakatʌ$_2$. --ke$_3$ nʌ?$_4$.-- me$_5$ yʌkwiiyu$_6$. 16. sitʌk^se?$_1$ pimoróo?$_2$. --meekuse?$_3$ ʌnʌ$_4$ hakanihku$_5$ manihútu?i$_6$?-- me$_7$ u$_8$ niikwiiyu$_9$. 17. sitʌk^se?$_1$ pimoróo?$_2$. --ʌnʌwitsa$_3$ nʌ$_4$ nakima$_5$ tsaaimi?ar^a$_6$. pahábimi?a$_7$.-- me$_8$ u$_9$ niikwiiyu$_{10}$. 18. sitʌk^se?$_1$ oha?ahnakatʌ$_2$. --tsaati$_3$ nʌ?$_4$ su?ura?i$_5$.-- me$_6$ sihka$_7$ pimoróo?a$_8$ niikwiiyu$_9$. 19. sitʌk^se?$_1$ oha?ahnakatʌ$_2$. --nʌwitsa$_3$ nah$_4$ ʌkuhpa$_5$ habimi?a$_6$.-- me$_7$ u$_8$ niikwiiyu$_9$. 20. sitʌk^se?$_1$ pimoróo?$_2$. --haa$_3$.-- me$_4$ yʌkwiiyu$_5$. 21. wihnuk^se?$_1$ sitʌ$_2$ pimoróo?$_3$ piakʌsaanu$_4$. 22. sitʌk^se?$_1$ oha?ahnakatʌ$_2$ ma$_3$ tʌpetu$_4$ ma$_5$ sapʌka$_6$ ikanu$_7$. 23. sitʌk^se?$_1$ pimoróo?$_2$ sikʌhu$_3$ sootʌkʌhu$_4$ paakʌhu$_5$ weenu$_6$. 24. pahábimi?ar^a$_1$. una?rʌru$_2$ maninu$_3$. 25. manitsikʌse?$_1$ sur^a$_2$ pimoróo?$_3$ su?ahru$_4$ paakʌma?kʌhu$_5$ wʌhtʌ́kwanu$_6$. tʌyaainu$_7$. 26. sitʌk^se?$_1$ oha?ahnakatʌ$_2$ si?anet^a$_3$ ma$_4$ tʌpetu$_5$ tʌasʌ$_6$ to?inu$_7$. 27. sitʌk^se?$_1$ oha?ahnakatʌ$_2$. --po?sa$_3$ pimoróo?$_4$. nʌmasʌ$_5$ ʌ$_6$ kaabekʌtsi$_7$. ʌ$_8$ tʌbehkanu$_9$.-- me$_{10}$ yʌkwiiyu$_{11}$. 28. sitʌk^se?$_1$ oha?ahnakatʌ$_2$ si?anet^a$_3$ tʌmarʌʌmoaku$_4$ sihka$_5$ pimoróo?a$_6$ tʌhkánu$_7$. 29. subet^a$_1$.

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go holding$_7$ on$_6$ my$_5$ tail$_4$. (and) go swimming$_8$.-- 15. This$_1$ coyote$_2$ said$_5$ $_6$. --I$_4$ (will) not$_3$.-- 16. This$_1$ cow$_2$ said to$_7$ $_9$ him$_8$. --Now$_3$ in what way$_5$ will$_6$ you$_4$ cross$_6$?-- 17. This$_1$ cow$_2$ said to$_8$ $_{10}$ him$_9$. --You ought$_3$ to go holding$_6$ on$_5$ my$_4$ ear$_3$. (and) go swimming$_7$.-- 18. This$_1$ coyote$_2$ said to$_6$ $_9$ this$_7$ cow$_8$. --I$_4$ thought of$_5$ a good thing$_3$.-- 19. This$_1$ coyote$_2$ said to$_7$ $_9$ her$_8$. --I ought to$_3$ just$_4$ go lying$_6$ inside you$_5$.-- 20. This$_1$ cow$_2$ said$_4$ $_5$. --Yes$_3$.-- 21. Then$_1$ this$_2$ cow$_3$ opened her mouth wide$_4$. 22. This$_1$ coyote$_2$ entered$_7$ through$_4$ her$_3$ mouth$_4$ into$_6$ her$_5$ stomach$_6$. 23. This$_1$ cow$_2$ here$_3$ went down$_4$ to$_5$ much$_4$ water$_5$. 24. (She) goes swimming$_1$. (and) crossed$_3$ to the other side$_2$. 25. Having crossed$_1$. that$_2$ cow$_3$ fell down$_6$ along there$_4$ beside the water$_5$ (and) died$_7$. 26. At this place$_3$ this$_1$ coyote$_2$ came out$_7$ through$_5$ her$_4$ mouth$_5$ again$_6$. 27. This$_1$ coyote$_2$ said$_{10}$ $_{11}$. --Crazy$_3$ cow$_4$. Cheating$_7$ you$_6$. I did$_5$ kill$_9$ you$_8$.-- 28. At this place$_3$ this$_1$ coyote$_2$ ate$_7$ much of$_4$ this$_5$ cow$_6$. 29. That is all$_1$.

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Oklahoma

VII

1. soobe?ʌkʌtsa?$_1$ rʌɛ$_2$ su?ana$_3$ piarʌrahyapʌ$_4$ aaimi?a$_5$. 2. pu?etu$_1$ u$_2$ aaimi?akukʌse?$_3$ su?ana$_4$ pu?ekʌma?kʌ$_5$ sʌmʌ?$_6$ hahpi$_7$. 3. surʌkʌse?$_1$, —ʌnʌkia$_2$ si?ana$_3$ hahpi$_4$? — me$_5$ u$_6$ niikwiiyu$_7$, suhka$_8$ oha?ahnakati$_9$. 4. surʌkʌse?$_1$ oha?ahnakatʌ$_2$, —haa$_3$. siki$_4$ nʌ?$_5$ habitʌ$_6$. — me$_7$ yʌhkwi$_8$. 5. surʌkʌse?$_1$, —tsiharʌyaaihumi?arʌ$_2$ nʌ?$_3$, — me$_4$ yʌkwiiyu$_5$. 6. surʌkʌse?$_1$ piarʌrahyapʌ$_2$, —sʌmʌrʌ$_3$ noo$_4$ nʌmati$_5$ biakʌhka?a$_6$. — me$_7$ u$_8$ niikwiiyu$_9$. 7. surʌkʌse?$_1$ umati$_2$ kʌhká?anu$_3$. 8. wihnukʌse?$_1$ surʌ$_2$, —haa$_3$. mi?a?i$_4$ nʌ?$_5$, — me$_6$ yʌkwiiyu$_7$. 9. surʌ$_1$ oha?ahnakatʌkʌse?$_2$ bu?etu$_3$ nuhkínu$_4$, so?ana$_5$ umunakwʌ$_6$ rʌasʌ$_7$ habihúpiitʌ$_8$. 10. surʌkʌse?$_1$ piarʌrahyapʌ$_2$ si?ana$_3$ pu?etu$_4$ anikwitami?a$_5$. 11. sitʌkʌse?$_1$ tʌasʌ$_2$ si?ana$_3$ mamunakwʌ$_4$ oha?ahnakatʌ$_5$ tʌasʌ$_6$ habiiyu$_7$. 12. sitʌkʌse?$_1$ biarʌrahyapʌ$_2$, —ʌnʌkia$_3$ si?ana$_4$ habiiyu$_5$? — me$_6$ u$_7$ niikwiiyu$_8$. 13. —haa$_1$.— mekʌse?$_2$ surʌ$_3$, —tsi-

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1. Long ago$_1$, it is said$_2$, there somewhere$_3$ (a) big pounded meatball$_4$ went loping$_5$. 2. As$_3$ it$_2$ went loping$_3$ along the road$_1$, one$_6$ was lying$_7$ there somewhere$_4$ beside the road$_5$. 3. That (loping) one$_1$ said to$_{5\ 7}$ /him$_6$/ that$_8$ coyote$_9$, —Are you$_2$ lying$_4$ here$_3$?— 4. That$_1$ coyote$_2$ said$_{7\ 8}$, —I$_3$ am lying$_6$ here$_4$.— 5. That$_1$ [coyote] said$_{4\ 5}$, —I$_3$ am about to die of hunger$_2$.— 6. That$_1$ big meatball$_2$ said to$_{7\ 9}$ him$_8$, —(You) must$_4$ take$_6$ one$_5$ big bite$_6$ of me$_3$.— 7. That one$_1$ [coyote] took a bite$_3$ of it$_2$. 8. Then$_1$ that one$_2$ [coyote] said$_{6\ 7}$, —Yes$_3$, I$_5$ am going$_4$.— 9. That$_1$ coyote$_2$ ran$_4$ along the road$_3$, again$_7$ stopped and lay down$_8$ over there$_5$ in front of it$_6$ [meatball]. 10. That$_1$ big meatball$_2$ went rolling$_3$ here$_5$ along the road$_4$. 11. This$_1$ coyote$_5$ /again$_4$/ was lying$_7$ here$_3$ in front of it$_4$ again$_6$. 12. This$_1$ big meatball$_3$ said to$_{6\ 8}$ him$_7$, —Are you$_3$ lying$_5$ here$_4$?— 13. —Yes$_1$.— said$_2$ that one$_3$ [coy-

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539 harʌyaaihumi?arʌ4 nʌ?5. -- 14. surʌkʌse?1 tʌrahyapʌ2, —nʌmatitʌ3 sʌmʌsʌ4 piakʌhka?a5. — me6 u7 niikwiiyu8. 15. sitʌkʌse?1 si?ahru2 maati3 piakʌhka?anu4. 16. sitʌkʌse?1 oha?ahnakatʌ2, —mi?a?i3 nʌ?4. — me5 yʌkwiiyu6. 17. sitʌkʌse?1, —sibu2 ma?3 sini4 sʌmʌna?anetʌkatʌ5. — me6 yʌkwiiyu7. 18. sitʌkʌse?1 biarʌrahyapʌ2 si?anetʌ3 rʌasʌ4 anikwitanukwa5. 19. surʌkʌse?1 oha?ahnakatʌ2 si?ana3 rʌasʌ4 mamunakwʌ5 habihúpiitʌ6. 20. sitʌkʌse?1 biarʌrahyapʌ2, —nʌkia3 si?ana4 habiiyu5?— me6 u7 niikwiiyu8. 21. sitʌkʌse?1, —haa2. siki3 nʌ?4 habitʌ5. tsiharʌyaaihumi?arʌ6 nʌ?7. — me8 yʌkwiiyu9. 22. sitʌkʌse?1 biarʌrahyapʌ2, —nʌmatitʌ3 noo4 sʌmʌ5 piakʌhka?a6. — 23. sitʌkʌse?1 si?ahru2 maati3 kʌhká?anu4. 24. sitʌkʌse?1 oha?ahnakatʌ2, —sibu3 ma?4 mas pu?etu6 nah7 sini8 sʌmʌna?anetʌkatʌ9. — me10 yʌkwihtsi11, nuhkínu12. 25. si?ana1 rʌasʌ2 mamunakwʌ3 habihúpiitʌ4. 26. sitʌkʌse?1 biarʌrahyapʌ2 si?ana3 ma4 habiku5, mawakatu6 anikwitahkina7. 27. sitʌkʌsc?1, —nʌkia2 si?ana3 hahpi4?—

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ote5 --I3 am about to die of hunger4.— 14. That1 meatball2 said to6 8 him7. --Take a big bite5 from me3 once4.— 15. This one1 [coyote] along there2 took a big bite4 of it3. 16. This1 coyote2 said3 4. --I4 am going3.-- 17. This one1 [meatball] said4 7. --Along here2 it3 is5 this way4, one after another5.— 18. This1 big meatball2 went rolling off5 again4 at this place3. 19. That1 coyote2 stopped and lay down4 here3 in front of it5 again4. 20. This1 big meatball2 said to6 8 him7. --Are you3 lying5 here4?— 21. This one1 [coyote] said8 9, --Yes2. I4 am lying5 here3. I7 am about to die of hunger6.-- 22. This1 big meatball2 (said), —(You) must4 take5 one3 big bite6 from me3.-- 23. This one1 [coyote] along here2 took a big bite4 of it3. 24. This1 coyote2 ran12 saying10 11, --This way3, along6 this5 road6 it4 is9 just7 /this way8/ one after another9.— 25. Here1 again (coyote) stopped and lay down4 in front of it3. 26. As5 he4 lay5 here3, this1 big meatball2 came rolling7 towards him6. 27. This one1 [meatball] said to8 7 him6,

539 me$_5$ ma$_4$ niikwiiyu$_7$. 28. —haa$_1$.— mekʌse?$_2$ sitʌ$_3$, — tsiharʌyaaihumi?arʌ$_4$ nʌ?$_5$.— me$_6$ yʌkwiiyu$_7$, maati$_8$ kʌhkáʔahutuʔi$_9$. 29. sitʌkʌse?$_1$ ma$_2$ biakʌsahka$_3$, sitʌ$_4$ biarʌrahyapʌ$_5$ ma$_6$ buninu$_7$, ma$_8$ tamana?aru$_9$ tʌhkapʌha$_{10}$ hanikaku$_{11}$. 30. sitʌkʌse?$_1$ piarʌrahyapʌ$_2$. —yee$_3$. surʌsʌtuku$_4$ ʌnʌ$_5$ nʌ$_6$ kaabehkanoorʌ$_7$,— me$_8$ u$_9$ niikwiiyu$_{10}$. 31. surʌkʌse?$_1$ si?anetʌ$_2$ oha?ahnakatʌ$_3$ nuhkínu$_4$, pʌmi$_5$ u$_6$ suabetaihka$_7$.

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—Are you$_2$ lying$_4$ here$_3$?— 28. —Yes$_1$, said$_2$ this one$_3$, —I$_5$ am about to die of hunger$_4$.— (he) was saying$_{6\,7}$, and is about to take a bite$_9$ of it$_8$. 29. When$_3$ he$_2$ opened his mouth wide$_3$, /this$_1$/ this$_4$ big meatball$_5$ saw$_7$ it$_6$ as (coyote) had$_{11}$ meat$_{10}$ between$_9$ his$_8$ teeth$_9$. 30. This$_1$ big meatball$_2$ said to to$_8$ $_{10}$ him$_9$. —Oh$_3$, you$_5$ (are) that same one$_4$, moving along cheating$_7$ me$_6$.— 31. At this place$_2$, when$_7$ it$_6$ [meatball] recognized$_7$ him$_5$, that$_1$ coyote$_3$ ran$_4$.

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FAIRY TALES AND FABLES

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12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
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VIII

534 1. sʌmʌ?kʌtsa?$_1$ raiboo?$_2$ pʌmaku$_3$ bʌʌ$_4$ waahimaru?iha$_5$ waahpihta$_6$ wʌhká?ami?anu$_7$. 2. su?ana$_1$ u$_2$ biaroyakarʌku$_3$, uruhkati$_4$ wʌhká?abʌni$_5$. 3. uhka$_1$ u$_2$ wʌhka?abʌnikukʌse?$_3$ hini$_4$ huuhkabaiki$_5$ uwakatu$_6$ kasábipikuhkina$_7$. 4. sitʌ-kʌse?$_1$ taiboo?$_2$, --hinikia$_3$ u?$_4$, -- mes$_5$ suatʌ$_6$, huumati$_7$ buhwáainu$_8$. 5. surʌkʌse?$_1$ pʌwakatu$_2$ u$_3$ biakasabipi-kuku$_4$, u$_5$ buninu$_6$. 6. pʌmi$_1$ ma$_2$ bunihka$_3$, sitʌ$_4$ -kwasinaboo?$_5$ kasakatʌ$_6$, mawakatu$_7$ yʌtsʌhkina$_8$. 7. si-tʌkʌse?$_1$ taiboo?$_2$ u$_3$ namarunehtsʌ$_4$. 8. surʌkʌse?$_1$ pʌ$_2$ waikinʌkahtu$_3$ tunehtsʌnu$_4$. 9. sitʌkʌse?$_1$ kwasinaboo?$_2$ kesʌ$_3$ pʌ$_4$ waikina$_5$ u$_6$ wʌhpitʌʌku$_7$, ubínai$_8$ u$_9$ kʌhtsía-

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1. One$_1$ white man$_2$ went to cut down$_7$ (a) cedar tree$_4$, with which$_3$ (they) will have$_5$ their$_6$ Christmas tree$_8$. 2. There somewhere$_1$, where that big mountain sits$_{2,3}$, below it$_4$ (he) was cutting much$_5$. 3. As$_3$ he$_2$ was cutting$_3$ /that$_2$/ much$_3$, something$_4$ among the trees$_5$ came$_7$ towards him$_6$, making wing noises$_7$. 4. This$_1$ white man$_2$ looks around$_8$ at the trees$_7$ and thinks$_{5,6}$. --Wonder what$_3$ it$_4$ (is)?-- 5. As$_4$ it$_3$ made big wing noises$_4$ towards him$_2$, that one$_1$ [he] saw$_6$ it$_5$. 6. As$_3$ he$_2$ looked at$_3$ it$_1$, this$_4$ snake$_5$ [that] has wings$_6$, came flying$_8$ towards him$_7$. 7. This$_1$ white man$_2$ ran away from$_4$ it$_3$. 8. That one$_1$ ran$_4$ to$_3$ his$_2$ wagon$_3$. 9. Before$_3$ he$_4$ reached$_7$ his$_6$ wagon$_5$, this$_1$ snake$_2$ bit$_{10}$ him$_9$ from behind

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539 nu$_{10}$. 10. sitʌkʌse?$_1$ tukaninu$_2$. 11. u$_1$ na?nʌmʌnʌmʌ-kʌse?$_2$ u$_3$ wʌsúwarʌkinu$_4$. 12. sube?$_1$ sitʌ$_2$ taanu$_3$. 13. pʌ$_1$ kahtʌ́?nii$_2$ surʌ$_3$ u$_4$ kwʌhʌ$_5$ ke$_6$ u$_7$ pitʌna$_8$ narʌmu?ikʌnu$_9$. 14. surʌmʌkʌse?$_1$ urʌ$_2$ kahtʌ́i?nʌ$_3$ sʌsʌ-mʌ?nʌ$_4$ tʌhʌyayʌkwinu$_5$. 15. sʌsʌmʌ?$_1$ bʌ$_2$ waikinʌba?$_3$ pʌ$_4$ ta?wo?i?$_5$ himahtsi$_6$, u$_7$ wehkínukwa$_8$. 16. surʌ$_1$ su?ana$_2$ u$_3$ habiku$_4$, u$_5$ rʌyaaipʌnaihku$_6$, u$_7$ uranu$_8$. 17. surʌkʌse?$_1$ sʌmʌbekwikʌ$_2$. 18. sitʌkʌse?$_1$ taiboo?nʌ$_2$, —mahka$_3$ ranʌ$_4$ kʌhkupa?iha$_5$ suabetaitu?inʌ$_6$. — mekʌ$_7$. 19. suku$_1$ huuhkaba$_2$ urii$_3$ tobo?ikaku$_4$, si?ana$_5$ marʌ-kʌhu$_6$ piaba?ati$_7$ kasakatʌ$_8$, marʌmkʌhu$_9$ yʌtsʌhkinu$_{10}$. 20. —na$_1$ buñiika$_2$. 21. urʌtuku$_1$ ma?$_2$ narʌ?ʌyatʌ$_3$ kwasinaboo?$_4$. — me$_5$ surʌmʌ$_6$ niwanʌtsi$_7$, sʌʌhpe?sʌ$_8$ u$_9$ kwʌtikúnu$_{10}$, u$_{11}$ behkánu$_{12}$. 22. —sitʌtukutsa?$_1$ raa$_2$ haitsiha$_3$ kʌhkupa?i$_4$. — 23. si?anetʌ$_1$ sitʌ$_2$ sihka$_3$ rai-boo?a$_4$ noonukwa$_5$ rʌasʌ$_6$ sihka$_7$ kwasinaboo?a$_8$. 24. si-tʌkʌse?$_1$ u$_2$ pʌetsʌku$_3$ sooyotʌ$_4$, pitusʌ$_5$ rʌasʌ$_6$ ukʌhu$_7$ mi?anu$_8$, suma$_9$ toyama$_{10}$ kʌanu$_{11}$. 25. soko$_1$ ma$_2$ ku-

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/him$_8$/. 10. It$_1$ got dark$_2$. 11. His$_1$ relatives$_2$ began to miss$_4$ him$_5$. 12. Then$_1$ it$_2$ was morning$_3$. 13. /That one$_3$/ his$_4$ wife$_5$ told$_6$ their$_1$ neighbors$_2$ of$_3$ his$_7$ not$_4$ arriving$_8$. 14. /Those$_1$/ some of /them$_4$/ their$_2$ neighbors$_3$ got on horses$_5$. 15. Some$_1$, taking$_6$ their$_4$ guns$_8$, went looking for$_8$ him$_7$ on$_3$ their$_2$ wagons$_3$. 16. There$_2$ those ones$_1$ found$_3$ him$_7$, as$_4$ he$_5$ lay$_4$, (and) as$_6$ he$_5$ had died$_4$. 17. That one$_1$ was all swelled up$_2$. 18. These$_1$ white men$_2$ said$_7$, —We$_4$ will find out$_6$ what killed$_5$ that one$_3$. 19. As$_4$ they$_3$ stood$_4$ there$_1$ among the trees$_2$, here$_5$ to them$_6$ came flying$_{10}$ (something which) has$_8$ big long$_7$ wings$_8$ /to them$_9$/. 20. —Look at$_2$ it$_1$. 21. It$_2$ (is) that$_1$ dangerous$_3$ snake$_4$,— those ones$_6$ so saying$_8$? all of them at once$_5$ shot at$_{10}$ it$_9$, killed$_{12}$ it$_{11}$. 22. —This one$_1$ killed$_4$ our$_2$ friend$_3$.— At this place$_1$ these ones$_2$ carried off$_5$ this$_3$ white man$_4$, also$_6$ this$_7$ snake$_8$. 24. These ones$_1$ (who) are many$_4$, that$_2$ morning$_3$ went$_8$ back$_8$ again$_6$ to it$_7$, went up$_{11}$ /on it$_9$/, on the mountain$_{10}$. 25. As$_3$

Fairy Tales and Fables

539 ʔekʌ$_3$ mariI$_4$ bitʌhka$_5$, suʔana$_6$ ma$_7$ tokwehkuʔekʌ$_8$ piarainа$_9$, makʌhi$_{10}$ mariI$_{11}$ tokwitehka$_{12}$, makuhpatʌ$_{13}$ kasábipikuna$_{14}$. 26. sitʌʌkʌse?$_1$ suhka$_2$ bʌhtsaʔeti$_3$ ukʌhu$_4$ haninu$_5$. 27. sumetʌ$_1$ toyametʌ$_2$ sitʌʌ$_3$ weehtsi$_4$, umanaikisuahtu$_5$ miʔanu$_6$. 28. sokʌhi$_1$ u$_2$ taikʌhi$_3$ uriI$_4$ bunihkaku$_5$, surʌ$_6$ urʌʌ$_7$ hanipʌ$_8$ patsʌhánu$_9$, suhka$_{10}$ sumatu$_{11}$ toyamatu$_{12}$ sehka$_{13}$ kwasinaboo?a$_{14}$ rohpóroanu$_{15}$. 29. sitʌʌkʌse?$_1$ taiboo?nʌʌ$_2$ tʌasʌ$_3$ ukʌhu$_4$ miʔanu$_5$, sehka$_6$ bʌʌ$_7$ tohkʌaʔiha$_8$ sʌʌmatu$_9$ tso?metsi$_{10}$, u$_{11}$ kutsitónanu$_{12}$. 30. sitʌʌkʌse?$_1$ suni$_2$ u$_3$ mʌahtsi$_4$, —mia$_5$ ranʌ$_6$. taa$_7$ haitsʌha$_8$ ranʌ$_9$, kʌhkupaʔiha$_{10}$ suabetaʔi$_{11}$, tʌasʌ$_{12}$ nahkia$_{13}$ u$_{14}$ sʌmʌwasʌʔi$_{15}$. — me$_{16}$ niwanʌʌyu$_{17}$. 31. sunihku$_1$ setʌ$_2$ taiboo?$_3$ suhka$_4$ kakʌsakatʌna$_5$ kwasinaboo?a$_6$ pʌmatʌna$_7$ kʌhkupaʔiha$_8$ sʌmʌnanaarʌmuʔikʌnu$_9$. 32. usʌse?$_1$ tʌbitsitʌ$_2$. 33. subetʌ$_1$.

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they$_4$ arrived$_5$ there$_1$ at$_3$ its$_2$ top$_3$, there$_4$ at$_5$ its$_7$ very top$_8$ (was) a big hole$_9$, and when$_{12}$ they$_{11}$ peeped$_{12}$ in it$_{10}$, wing noises$_{14}$ (are) in it$_{13}$. 26. These ones$_1$ prepared$_5$ there$_4$ that$_2$ explosive$_3$. 27. These ones$_3$ descending$_4$ /from that that place$_1$/ from that mountain$_2$, went$_6$ further off from it$_5$. 28. As$_5$ they$_4$ are lookings there$_1$ at$_3$ that$_2$ hole$_3$, /that one$_6$/ their$_7$ charges exploded$_9$, scattered$_{15}$ /that$_{16}$/ those various$_{13}$ snakes$_{14}$ all over that$_{11}$ /all over the/ mountain$_{12}$. 29. These$_1$ white men$_2$ again$_3$ went$_5$ /to/ there$_4$, gathering$_{10}$ all together$_9$ those scattered$_6$ (remains) /what$_8$/ they$_7$ had blown out$_8$, set$_{12}$ it$_{11}$ on fire$_{12}$. 30. These ones$_1$, having done to$_4$ it$_3$ [them] that way$_2$, said$_{16}$ $_{17}$. —Let's$_6$ go$_5$. We$_9$ know$_{11}$ what killed$_{10}$ our$_7$ friends also$_{12}$ (I) guess$_{13}$ (we) killed all of$_{15}$ it$_{14}$.— 31. In that way$_1$ those various$_2$ white men$_3$ told everyone about$_9$ those$_4$ winged$_8$ snakes$_6$ that killed$_8$ one of them$_7$. 32. That$_1$ is true$_2$. 33. That is all$_1$.

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12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
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IX

539 1. soobe?ʌkatsa?$_1$ rʌa$_2$ ahtakĩ?$_3$ tʌmʌmi?anu$_4$. 2.--ibu$_1$ nʌ?$_2$ tabe$_3$ ikahpetu$_4$ manakwʌhu$_5$ nana?atahpu$_6$ naboori$_7$ kwasu?i$_8$ tʌmʌkwatu?i$_9$,— mekʌ$_{10}$. 3. u$_1$ pia?kʌse?$_2$, — tʌa$_3$ ʌnʌ$_4$ o?ana$_5$ manakwʌ$_6$ miasuwaitu?i$_7$,— me$_8$ u$_9$ niikwiiyu$_{10}$. 4. sitʌkʌse?$_1$ ahtakĩ?$_2$, —natsatsa$_3$ taa$_4$ nomia?eku$_5$, u?ana$_6$ esitsʌnʌ?ikatʌ$_7$, tahʌ$_8$ na?nʌmʌnʌkabaiki$_9$ nʌ$_{10}$ yʌtsʌmia?eeku$_{11}$. —5. sitʌkʌse?$_1$ si?anetʌ$_2$ yʌtsʌhkwa$_3$ tʌmʌmi?atsi$_4$. 6. sitʌkʌse?$_1$ yʌtsʌmi?arʌ$_2$, yʌtsʌmi?arʌ$_3$, u$_4$ biarʌpinoo?karʌku$_5$, uma$_6$ karʌhúpiitʌ$_7$. 7. maa$_1$ ma$_2$ karʌkukʌse?$_3$ piawosa?áa?ra?$_4$ mawakatu$_5$ to?ihúpiitʌ$_6$, — hina$_7$ ʌnʌ$_8$?— me$_9$ u$_{10}$ niikwiiyu$_{11}$. 8. surʌkʌse?$_1$, —

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1. Long ago$_1$, it is said$_2$, a grasshopper$_3$ went to buy$_4$. 2. —I$_2$ will go buy$_9$ (a) different kind of$_4$ designed$_7$ coat$_8$ (I will go) far away$_5$ this way$_1$ towards (the) going down$_4$ (of the) sun$_3$,— (he) said$_{10}$. 3. His$_1$ mother$_2$ said to$_{8\ 10}$ him$_9$, —You$_4$ continually$_3$ want to go$_7$ over there$_5$ far away$_6$.— 4. This$_1$ grasshopper$_2$ (said), —No matter$_3$? When$_5$ we$_4$ moves$_8$, when$_{11}$ I$_{10}$ fly$_{11}$ among$_9$ our$_8$ relatives$_9$, there$_6$ (I) appear grey$_7$.— 5. This one$_1$ at this place$_2$ flew off$_3$, /going/ to buy$_4$. 6. This one$_1$ goes flying$_2$, goes flying$_3$, where that big rock hill sits$_{4\ 5}$, (it) stopped and sat$_7$ on it$_6$. 7. As$_3$ he$_2$ sat$_3$ on it$_1$, (a) big grasshopper$_4$ climbed$_6$ towards him$_5$ and stopped$_6$. —What$_7$ (do) you$_8$ (want)?— (he) said to$_{9\ 11}$

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539 tsaa$_2$ nʌ$^?$$_3$ naboori$_4$ kwasu$^?$i$_5$ suwaaitʌ$_6$.-- me$_7$ u$_8$ nii-kwiiyu$_9$. 9. sitʌkʌse$^?$$_1$ nana$^?$atahputi$_2$ tʌrʌetʌpihta$_3$ hi-manu$_4$ uma$_5$ sihka$_6$ esi$^?$ahtamúu$^?$a$_7$ tʌ$^?$ekanu$_8$. 10. --meeku$_1$ nabuuni$_2$.-- mekʌse$^?$$_3$ surʌ$_4$ u$_5$ niikwiiyu$_6$. 11. sitʌkʌse$^?$$_1$ si$^?$ana$_2$ wʌnʌrʌ$_3$, nabuihwʌnʌbani$_4$. 12. --nohi$^?$$_1$ tsaa$_2$ nabuniyu$_3$ nʌʌ$_4$.-- mekʌse$^?$$_5$ surʌ$_6$ esi$^?$ahtamúu$^?$$_7$. 13. --usʌ$_1$ nʌ$^?$$_2$ bʌesʌ$_3$ tsaa$_4$ naboori$_5$ nʌ$_6$ suwainihti$_7$ kwa-su$^?$utua$^?$i$_8$. miaru$^?$i$_9$ nʌ$^?$$_{10}$.-- usʌ$_{11}$ mekʌse$^?$$_{12}$ suurʌ$_{13}$. 14. si$^?$anetʌkʌse$^?$$_1$ surʌ$_2$ pitusʌ$_3$ yʌtsʌnukwa$_4$, so$^?$ana$_5$ sehka$_6$ esi$^?$ahtamúu$^?$a$_7$ pʌkʌhu$_8$ sooyori$^?$ikahtu$_9$ pitʌnu$_{10}$. 15. surʌʌkʌse$^?$$_1$ esi$^?$ahtamúu$^?$nʌʌ$_2$, --osʌ$_3$ hakarʌ$_4$ nani-suyake$_5$ naboorʌ$_6$ uku$_7$ tamʌkaba$_8$ kahtʌ$_9$.-- 16. sʌmʌ-$^?$kʌse$^?$$_1$, --urʌ$_2$ u$^?$$_3$ rʌmʌʌko$^?$i$^?$$_4$.-- mes yʌkwiiyu$_4$. 17. surʌkʌse$^?$$_1$ pʌmi$_2$ urii$_3$ nasuyakeku$_4$, pʌnihku$_5$ uhka$_6$ pʌ$_7$ nara$^?$urakʌ$^?$iha$_8$ urii$_9$ tʌ$^?$awekanu$_{10}$. 18. setʌkʌse$^?$$_1$ esi-$^?$ahtamúu$^?$$_2$ sebutu$_3$ tabe$^?$ikahpetutu$_4$ sʌmʌyorinukwa$_5$, tsʌ-$^?$nikatʌ$_6$, setʌ$_7$ sʌmʌkoyamanu$_8$, nananisuyake$_9$ setʌ$_{10}$

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him$_{10}$. 8. That one$_1$ said to$_{7\ 9}$ him$_8$. --I$_3$ want$_4$ (a) nice$_2$ designed$_4$ coat$_5$.-- 9. This one$_1$ took$_4$ different kinds of$_2$ little stones$_3$, with it$_5$ [them] (he) painted$_8$ this$_6$ grey grass-hopper$_7$. 10. --Now$_1$ look at yourself$_2$,-- that one$_4$ said to$_{3\ 6}$ him$_5$. 11. This one$_1$ stands$_3$ here$_2$ looking at himself much$_4$. 12. --I$_4$ look$_3$ very$_1$ nice$_2$,-- said$_5$ that$_6$ grasshopper$_7$. 13. --Already$_3$ I$_2$ received$_8$ that$_1$ nice$_4$ designed$_5$ coat$_6$ (the) way I want$_{6\ 7}$. I$_{10}$ will go$_9$,-- thus$_{11}$ said$_{12}$ that one$_{13}$. 14. At this place$_1$ that one$_2$ flew /off$_4$/ back$_3$; (and) arrived$_{10}$ there$_5$ (at the) place$_8$ (where) those various$_4$ grasshoppers$_7$ are flying a lot /to$_9$/. 15. Those$_1$ grasshoppers$_2$ (said), --Who$_4$ (is) that$_3$, (who) looks$_6$ pretty$_5$, (who) here$_7$ among us$_8$ /is/ sitting$_9$?-- 16. One$_1$ said$_5$ 4. --It$_3$ (is) that one$_2$, returned from buying$_4$.-- 17. As$_4$ they$_3$ wished for$_4$ that$_2$, that one$_1$ told$_{10}$ them$_9$ in that way$_5$ [how] he$_7$ met$_8$ that one$_6$. 18. These various$_1$ grasshoppers$_2$ all flew off$_5$ (in) various ways$_3$ towards the going down (of the) sun$_4$ (and they) stay$_6$ (and when) these various ones$_7$ all returned$_8$, these various

539 naboohka$_{11}$. 19. suku$_1$ sehka$_2$ naboori$_3$ ahtamúu?a$_4$ naahkaku$_5$, atanaihtʌ$_6$ urʌʌkʌ$_7$ bitʌnu$_8$. 20. surʌkʌse?$_1$, --mʌnʌ$_2$ esi?ahtamúu?nʌʌ$_3$ hakanihku$_4$ nananisuyakeku$_5$ naboohka$_6$? -- me$_7$ urii$_8$ niikwiiyu$_9$. 21. surʌʌkʌse?$_1$, --tʌmʌʌyʌkarʌ$_2$ nʌnʌ$_3$. usʌ$_4$ sube?sʌ$_5$ suhka$_6$ esi?ahtamúu?a$_7$ tʌmʌʌko?ikatʌ$_8$ nihánu$_9$. tsaa$_{10}$ naboori$_{11}$ u$_{12}$ kwasu?utʌ-mʌʌhka$_{13}$. -- me$_{14}$ yʌkwitʌ$_{15}$. 22. subetʌ$_1$.

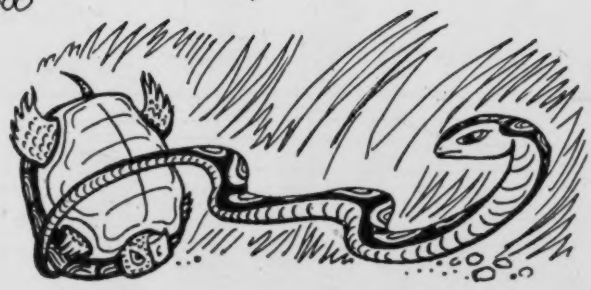
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ones$_{10}$ are designed$_{11}$ pretty$_9$. 19. As$_5$ those various$_2$ designed$_3$ grasshoppers$_4$ are livings there$_1$, one from a different kind$_6$ came up$_8$ to them$_7$. 20. That one$_1$ said to$_{7,9}$ them$_8$. --How is it$_4$ all you$_2$ grey grasshoppers$_3$ are designed$_6$ pretty$_5$?-- 21. Those ones$_1$ are saying$_{14\ 15}$, --We$_3$ shopped around$_2$. Thus$_4$ at that time$_5$ when$_{13}$ he$_{12}$ bought$_{13}$ the nice$_{10}$ designed$_{11}$ coat$_{13}$ (someone) named$_9$ that$_4$ grey grasshopper$_7$ 'Is Returned From Buying$_8$'.-- 22. That is all$_1$.

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X

539 1. soobe?ʌkʌtsa?$_1$ rʌs$_2$ su?ana$_3$ wakaré?ee?$_4$ tʌrʌebuhipʌ-
ha$_5$ hʌkikʌ$_6$ hʌkikahtʌ$_7$. 2. tʌtaatʌ$_1$ ma$_2$ tʌe?tʌkʌse?$_3$
su?ana$_4$ ma$_5$ kʌma?kʌ$_6$ karʌrʌ$_7$, animuiha$_8$ pʌmi$_9$ pʌ$_{10}$
pia?a$_{11}$ maka?eku$_{12}$, u$_{13}$ rʌkʌbáni$_{14}$. 3. si?anakʌse?$_1$ mahri$_2$
yʌkwihkaku$_3$, piakwasinaboo?$_4$ marʌkʌ$_5$ bitʌnu$_6$. 4. sitʌ-
kʌse?$_1$ kwasinaboo?$_2$, —nʌ$_3$ rʌhkapʌharuku$_4$ mʌh$_5$ tʌhkayʌ-
karʌʌ$_6$.— me$_7$ uhri$_8$ niikwiiyu$_9$. 5. sitʌhkʌse?$_1$ wakaré-
?ee?nʌh$_2$ pʌhʌ$_3$ kwahikupʌsʌ$_4$ wekwinu$_5$, ke$_6$ mama?ai$_7$
niwʌnʌʌyu$_8$, suhka$_9$ kwasinaboo?a$_{10}$ tʌ?ayatʌ$_{11}$. 6. sitʌkʌ-
se?$_1$ kwasinaboo?$_2$, —nʌma?ai$_3$ pʌ?$_4$ ke$_5$ mʌhi$_6$ niwʌnʌku$_7$,
ʌmi$_8$ mahrʌ$_9$ ahpʌ?a$_{10}$ piwokʌtsi$_{11}$, nuhkitu?ii$_{12}$.— me$_{13}$ u$_{14}$
niikwiiyu$_{15}$. 7. sitʌkʌse?$_1$ wakaré?ee?$_2$ tuhúbʌhkanu$_3$. 8.
tuhubʌkʌtsikʌ$_1$ pʌ$_2$ puihoikiti$_3$ ekapitʌma$_4$ pisáanu$_5$. 9. si-
tʌkʌse?$_1$ kwasinaboo?$_2$, —ke$_3$ hina$_4$ supana?iitʌ$_5$, nánahbi-
so?ai$_6$ yʌyʌmuhkutʌ$_7$, nʌʌ?mai$_8$ wakaré?ee?$_9$,— me$_{10}$ u$_{11}$
niikwiiyu$_{12}$. 10. surʌkʌse?$_1$ kwasinaboo?$_2$ maatu$_3$ tunehtsʌ-

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539 1. Long ago$_1$, it is said$_2$, there somewhere$_3$ (a) turtle$_4$ is
825 shade-sitting$_7$ in (the) shade$_6$ (of) little weeds$_5$. 2. As$_{12}$
its$_{10}$ mother$_{11}$ is feeding$_{12}$ flies$_8$ (to) it$_9$ [child]. her$_2$ little$_2$
child$_3$ is sitting$_7$ there$_4$ beside$_4$ her$_5$ eating$_{14}$ it$_{13}$ much$_{14}$.
3. As$_3$ they$_2$ are sitting$_3$ here$_1$, (a) big snake$_4$ arrived$_4$ to
them$_5$. 4. This$_1$ snake$_2$ said to$_{7\ 9}$ them$_8$. --You two$_5$ are
moving about eating$_6$ my$_3$ meat$_4$.— 5. These two$_1$ turtles$_2$
entered$_5$ in$_4$ their$_3$ backs$_4$ (and) talked$_8$ not$_6$ with him$_7$, (and)
are afraid of$_{11}$ that$_9$ snake$_{10}$. 6. This$_1$ snake$_2$ said to$_{13\ 15}$
him$_{14}$. --As$_7$ you two$_6$ are$_7$ not$_5$ talking$_7$ with me$_3$, I$_4$, will
run$_{12}$, dragging$_{11}$ you$_8$. their$_9$ father$_{10}$.— 7. This$_1$ turtle$_2$
got angry$_3$. 8. Getting angry$_1$, around$_3$ his$_2$ eyes$_3$ /he/
/applied$_5$/ /with/ red$_4$. 9. This$_1$ snake$_2$ said to$_{10\ 12}$ him$_{11}$.
--Lazy$_8$ turtle$_9$, (you) don't$_3$ know$_5$ anything$_4$, (you) move$_7$
slowly$_6$.— 10. This$_1$ snake$_2$ ran$_4$ towards him$_3$, twisted$_9$ his$_5$

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539 nu4. pʌ5 kwasi6 ma7 kwasihoiki8 wʌ?kwipunanu9. 11. su-
ni1 u2 mʌʌhtsi3, maai4 piwokʌtsi5, puhikabaiki6 maai7
tsahpó?tsemi?a8. 12. sitʌkʌse?1 wakaré?ee?2 suni3 pʌmi4
u5 mʌʌmi?aku6, tʌebuhipʌha7 su?ana8 wʌnʌku9, mahoiki10
nʌʌ?kwipunukwa11. 13. sitʌkʌse?1 kwasinaboo?2 suni3 pʌmi4
u5 mʌʌhka6, pʌ7 kwasi8 tsahká?anu9. 14. si?anetʌ1
sitʌ2 kwasinaboo?3 kwasiwaaitʌ4, nuhkínu5. 15. sitʌ-
kʌse?1 wakaré?ee?2, —nohi?3 nanʌsu?uyaa4 nʌ?5 u6
mʌʌnu7, — me8 yʌkwiiyu9. 16. sube?sʌkʌse?1 suni2 uhka3
u4 mʌʌhka5, sʌsʌmʌ?6 kwasinaboo?7 pi?to?na?i8. 17.
subetʌ1.

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539 (own) tail6 around8 his7 (the turtle's) tail8. 11. Acting on3
825 him2 that way1, draggings him4, (he) went bouncing8 him7
through the weeds6. 12. As6 he5 went acting on6 him4 that
way3, as9 little weeds7 are standing9 there8, this1 turtle2
went off wrapping himself11 around it10 [weeds]. 13. When6
he5 [the turtle] acted on6 him4 [the snake] that way3, this1
snake2 pulled off9 his7 (own) tail8. 14. At this place1 this2
snake3 is without a tail4, (and) ran away5. 15. This1 turtle2
said8 9. —I5 caused7 him6 to be7 very3 laughable4.— 16. From
that time1, when5 he4 acted on5 him3 that way2, some6 snakes7
are bobtailed8. 17. That is all1.

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XI

539 1. soobe?ʌkʌtsa?$_1$ rʌa$_2$ su?ana$_3$ nʌmʌnʌ$_4$ kahníba?i$_5$. 2. surʌkʌse?$_1$ urʌʌ$_2$ paraiboo?$_3$, —nomiaru?i$_4$ tanʌ$_5$, — me$_6$ yʌkwiiyu$_7$. 3. surʌʌkʌse?$_1$ pʌʌ$_2$ kahni$_3$ tsahtʌ́wa-?inu$_4$, pʌʌ$_5$ tʌnoowapinii$_6$ tʌnookʌnu$_7$. 4. pʌmʌsu?a$_1$ tʌhʌ́yakʌanu$_2$, pʌʌ$_3$ tʌrʌe?tii$_4$ pihímanu$_5$. 5. pʌʌ$_1$ tʌ-noowapinii$_2$ makʌtsi$_3$, nomi?anu$_4$. 6. sʌsʌmʌ?nʌʌ$_1$ na-?nai?bi$_2$ hunu?betu$_3$ mi?anu$_4$. 7. surʌkʌse?$_1$, —nʌmʌ$_2$ kahnikʌhu$_3$ nʌ?$_4$ mia$_5$, — me$_6$ yʌkwihtsi$_7$, okʌho$_8$ hunu-?ba?atu$_9$ to?inu$_{10}$. 8. pʌʌ$_1$ kahnibetuti$_2$ u$_3$ bunihkakʌse?$_4$ urʌʌ$_5$ kahninʌʌ$_6$ kehéwa?i$_7$. 9. surʌkʌse?$_1$, —nomi?a?itu-ku$_2$ nʌnʌ$_3$, — me$_4$ yʌkwinu$_5$. 10. sitʌkʌse?$_1$ pu?etu$_2$ mi?anu$_3$, mi?anoorʌ$_4$, mi?anoorʌ$_5$, tukaninu$_6$. 11. su?a-

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1. Long ago$_1$, it is said$_2$, somewhere there$_3$ Indians$_4$ had a camp$_5$. 2. /That one$_1$/ their$_2$ chief$_3$ said$_{4,7}$, --We$_5$ will move$_6$.-- 3. Those ones$_1$ took down$_4$ their$_2$ teepees$_3$, (and) loaded$_7$ their$_5$ pack animals$_6$. 4. They also$_1$ mounted horseback$_2$, (and) put$_5$ their$_3$ children$_4$ behind$_5$ (them). 5. Driving$_3$ their$_1$ pack animals$_2$ (they) moved away$_4$. 6. The young woman of$_2$ some of them$_1$ went$_4$ towards the creek$_3$. 7. That one$_1$ came out$_{10}$ along (the) creek$_9$ over there$_8$ saying$_{4,7}$, --I$_4$ go$_5$ to$_3$ our$_2$ camp$_3$.-- 8. As$_4$ she$_3$ looked$_4$ towards$_3$ their$_1$ camp$_2$, (she saw) their$_3$ teepees$_4$ were gone$_7$. 9. That one$_1$ said$_{4,5}$, —We$_3$ moved away$_2$.— 10. This one$_1$ went$_3$ along the trail$_2$, (she) travels$_4$, (and) travels$_5$, night came$_4$. 11. There$_1$ /from/

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nakʌse?$_1$ mamunai$_2$ hini$_3$ tuhánikina$_4$. 12. sitʌkʌse?$_1$ mawaka$_2$ bitʌnu$_3$, siwaka$_4$ piawasápe?wakʌ$_5$. 13. sitʌkʌse?$_1$ wasápe?$_2$, --hakahpu$_3$ ʌnʌ$_4$ mi?aayu$_5$?— me$_6$ u$_7$ niikwiiyu$_8$. 14. sitʌkʌse?$_1$ wa?ihpʌ?$_2$, —nʌ$_3$ na?nʌmʌnii$_4$ nʌ?$_5$ nʌe$_6$ nohʌahraikwʌka$_7$, urʌʌ$_8$ napʌhu$_9$ mi?arʌ$_{10}$, — mekʌ$_{11}$. 15. sitʌkʌse?$_1$ wasápe?$_2$, —nʌma?aihtʌ$_3$ mia$_4$ mʌmʌ$_5$ kahnikʌhu$_6$, -- me$_7$ yʌkwiiyu$_8$. 16. sitʌkʌse?$_1$ wa?ihpʌ?$_2$, --haa$_3$. nah$_4$ nʌ?$_5$ ʌma?ai$_6$ miaru?i$_7$, — me$_8$ yʌkwiiyu$_9$. 17. surʌkʌse?$_1$ wa?ihpʌ?$_2$, —nʌ$_3$ napʌha$_4$ nʌ?$_5$ sokokimarʌ$_6$, tawia?i$_7$, — me$_8$ yʌkwiiyu$_9$. 18. sitʌkʌse?$_1$ wasápe?$_2$, --nʌba?a$_3$ tʌhʌyaro?i$_4$. ʌ$_5$ nomiaru-?i$_6$ nʌ?$_7$, -- me$_8$ yʌkwiiyu$_9$. 19. sitʌkʌse?$_1$ maba?a$_2$ tʌhʌ́yaro?inu$_3$. 20. sitʌkʌse?$_1$ wasápe?$_2$ ma$_3$ noohtsi$_4$, pisʌ́tʌkinukwa$_5$. 21. surʌkʌse?$_1$ so?ana$_2$ toyahkaba$_3$ u$_4$ noo?ikanu$_5$. 22. si?anakʌse?$_1$ u$_2$ biaroyahkarʌʌku$_3$, u$_4$ biaraiku$_5$, sitʌ$_6$ wasápe?$_7$, —itsa?$_8$ nʌ$_9$ kahni$_{10}$, — me$_{11}$ yʌkwiiyu$_{12}$. 23. sitʌkʌse?$_1$ wasápe?$_2$, —nʌ$_3$ kwʌhʌtsa?$_4$ kesuatʌ$_5$. nah$_6$ nʌ?$_7$ tsaaku$_8$ uma?ai$_9$ tekwaru?i$_{10}$. — mekʌse?$_{11}$ suurʌ$_{12}$. 24. surʌkʌse?$_1$ wasápe?$_2$, —wee$_3$.—

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in front of her$_2$ something$_3$ dark is coming$_4$. 12. This one$_1$ arrived$_3$ to it$_2$, to this$_4$ /to/ big bear$_5$. 13. This$_1$ bear$_2$ said to$_6$ $_8$ her$_7$, --Which way$_5$ are$_5$ you$_4$ going$_5$?-- 14. This$_1$ woman$_2$ said$_{11}$, --When$_7$ [because] my$_3$ relatives$_4$ moved away and left$_7$ me$_6$, I$_5$ am following$_{10}$ their$_8$ tracks$_9$.— 15. This$_1$ bear$_2$ said$_7$ $_8$, --Go$_4$ with me$_3$ to$_6$ your$_8$ camp$_9$.— 16. This$_1$ woman$_2$ said$_8$ $_9$, —Yes$_3$, I$_5$ just$_4$ will go$_7$ with you$_6$.— 17. This$_1$ woman$_2$ said$_8$ $_9$, --I$_5$ am coming walking$_6$, [and] wore out$_7$ my$_3$ moccasins$_4$.-- 18. This$_1$ bear$_2$ said$_8$ $_9$, --Mount$_4$ /on/ me$_3$. I$_7$ will go carrying$_5$ you$_6$.-- 19. This one$_1$ mounted$_3$ on him$_2$. 20. This$_1$ bear$_2$, carrying$_4$ her$_3$, went off pacing$_5$. 21. That one$_1$ entered$_5$ over there$_2$ in the mountains$_3$ carrying$_5$ her$_4$. 22. Here$_1$, where that big mountain site$_2$ $_3$, where that big cave (is)$_4$ $_5$ this$_6$ bear$_7$ said$_{11}$ $_{12}$, --This$_8$ (is) my$_9$ home$_{10}$.— 23. This$_1$ bear$_2$ (said), --My$_3$ wife$_4$ is mean$_5$. I$_7$ just$_6$ will talk$_{10}$ with her$_9$ good$_8$.—

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539 me$_4$ u$_5$ niikwiiyu$_6$. 25. —nʌ$_1$ kwʌhi$_2$ nʌ?$_3$ nʌ$_4$ rʌrʌe?tii$_5$ punitu?i$_6$ ʌkʌnaa$_7$. — mekʌse?$_8$ surʌ$_9$ suhka$_{10}$ wa?ihpʌ?a$_{11}$ niikwiiyu$_{12}$. 26. hunakwʌ$_1$ mahri$_2$ tobo?ihu-pitʌkakʌse?$_3$ u$_4$ kwʌhʌ$_5$ mahrʌwakatu$_6$ piayakekatʌ$_7$, to?inu$_8$. 27. sitʌkʌse?$_1$ ma$_2$ kumahpʌ?$_3$, —keta?$_4$ ihka$_5$ tʌtaati$_6$ wa?iɨpʌ?a$_7$ marʌnipʌha$_8$ suwaitʌ$_9$, — me$_{10}$ yʌ-kwiiyu$_{11}$. 28. sitʌkʌse?$_1$ ma$_2$ kwʌhʌ$_3$ sihka$_4$ wa?ihpʌ?a$_5$ pʌʌ$_6$ kahnikʌ$_7$ ni?ikanu$_8$. 29. sitʌkʌse?$_1$ ma$_2$ makanu$_3$, pʌ$_4$ pomapʌha$_5$, natsamukwe?a$_6$, na?séeka?a$_7$, na?kʌhtaba-?i?a$_8$ tʌasʌ$_9$ na?tso?me?a$_{10}$. 30. sitʌkʌse?$_1$ si?anetʌ$_2$ pʌmʌ$_3$ ma$_4$ maka?iha$_5$ tʌhkarʌ$_6$, wihnu$_7$ tʌhkámanu$_8$. 31. sitʌkʌse?$_1$ wasápe?a$_2$ kwʌhʌ$_3$ ma$_4$ norʌnákʌnu$_5$. 32. sitʌkʌse?$_1$ ʌhpʌ́inu$_2$. 33. sitʌʌkʌse?$_1$ pʌetsʌkusʌ$_2$ taayorinu$_3$, taarʌhkanu$_4$. 34. sitʌkʌse?$_1$ wa?ihpʌ?$_2$, — miaru?i$_3$ nʌ?$_4$, — me$_5$ yʌkwiiyu$_6$. 35. sitʌkʌse?$_1$ wasápe?$_2$, —nah$_3$ nʌ?$_4$ mʌʌ$_5$ kahnikʌhu$_6$ ʌ$_7$ tsaweehkwatu?i$_8$, — me$_9$ u$_{10}$ niikwiiyu$_{11}$. 36. sitʌkʌse?$_1$ wa?ihpʌ?$_2$, —haa$_3$, — me$_4$ yʌkwiiyu$_5$. 37. sitʌkʌse?$_1$ wasápe?$_2$ tʌasʌ$_3$ ma$_4$ noohtsi$_5$, pu?etu$_6$ piaʌ́tʌkinukwa$_7$. 38. u$_1$ bianoo?baihku$_2$,

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said$_{11}$ that one$_{12}$. 24. That$_1$ bear$_2$ said to$_{4\ 6}$ her$_5$, —Get down$_3$.— 25. —I$_3$ will see$_4$ my$_1$ wife$_2$ (and) my$_4$ children$_5$ first$_7$,— that one$_9$ said to$_{8\ 12}$ that$_{10}$ woman$_{11}$. 26. As$_3$ they$_2$ stopped and stood$_3$ outside$_1$, his$_4$ wife$_5$, came out$_8$ towards them$_6$, is loudly crying$_7$. 27. This$_1$ her$_2$ husband$_3$ said$_{10\ 11}$, —Don t$_4$ try$_9$ to hurt$_8$ this$_5$ little$_6$ woman$_7$.— 28. This$_1$ his$_2$ wife$_3$ told$_8$ this$_4$ woman$_5$ to enter$_8$ into$_7$ their$_6$ house$_7$. 29. This one$_1$ fed$_3$ her$_2$, her$_4$ berries$_5$, grapes$_6$, persimmons$_7$, pecans$_8$ and$_9$ dried plums$_{10}$. 30. This one$_1$ is eating$_4$ what$_5$ she$_4$ fed$_5$ her$_3$, at this place$_2$ then$_7$ finished eating$_8$. 31. This$_1$ bear's$_2$ wife$_3$ made a bed for$_5$ her$_4$. 32. This one$_1$ slept$_2$. 33. These ones$_1$ early morning$_2$ got up$_3$, ate breakfast$_4$. 34. This$_1$ woman$_2$ said$_{5\ 6}$, —I$_4$ will go$_3$.— 35. This$_1$ bear$_2$ said to$_{9\ 11}$ her$_{10}$. —I$_4$ just$_3$ will haul$_8$ you$_7$ off$_8$ to$_6$ your$_5$ camp$_6$.— 36. This$_1$ woman$_2$ said$_{4\ 5}$, —Yes$_3$.— 37. This$_1$ bear$_2$, again$_3$ carrying$_5$ her$_4$, along the trail$_6$ went pacing$_7$.

Comanche Texts

u$_3$ biahahpa?niku$_4$, kahni$_5$ uhtu$_6$ yʌkwihka$_7$. 39. sitʌ-kʌse?$_1$ wa?ihpʌ?$_2$, —nohi?$_3$ tsaaku$_4$ ʌnʌ$_5$ nʌmʌ$_6$ kahnikʌ$_7$ nʌ$_8$ noohpitʌnu$_9$, — me$_{10}$ yʌkwiiyu$_{11}$. 40. sitʌkʌse?$_1$ wa-?ihpʌ?$_2$. weenu$_3$. 41. sitʌkʌse?$_1$ wasápe?$_2$, —mi?a?i$_3$ nʌ?$_4$, — me$_5$ yʌkwiiyu$_6$. 42. sitʌ$_1$ wa?ihpʌ?$_2$ pʌʌ$_3$ pia-?nʌʌkʌ$_4$ bitʌnu$_5$. 43. sitʌʌkʌse?$_1$ ma$_2$ na?nʌmʌnʌʌ$_3$ ka-?witsi$_4$, ma$_5$ pitʌ?imatu$_6$ na?okitʌ$_7$, nʌhkánu$_8$. 44. su-betʌ$_1$.

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38. Where that big hill was$_{1\ 2}$, where that big level spot is$_{3\ 4}$, teepees$_5$ are sitting$_7$ along there$_6$. 39. This$_1$ woman$_2$ said$_{10\ 11}$, --You$_8$ arrived carrying$_9$ me$_8$ to$_7$ our$_6$ camp$_7$ very$_3$ well$_4$.— 40. This$_1$ woman$_2$ got down$_3$. 41. This$_1$ bear$_2$ said$_{5\ 6}$. —I$_4$ go$_3$.— 42. This$_1$ woman$_2$ arrived$_5$ to$_4$ their$_3$ mothers$_4$. 43. These$_1$ her$_2$ relatives$_3$ gathering together$_4$, are rejoicing$_7$ over$_6$ her$_5$ return$_6$, (and) danced$_8$. 44. That is all$_1$.

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Oklahoma



XII

539 1. soobe?sʌkʌtsa?$_1$ rʌʌ$_2$ tuibihtsi?anʌʌ$_3$ mahími?anu$_4$. 2. surʌʌkʌse?$_1$ wahahtih$_2$ notsa?kanukwa$_3$. 3. sunikʌse?$_1$ urii$_2$ nahami?aku$_3$, atabitsinʌʌ$_4$ urʌʌma$_5$ pahínu$_6$, urii$_7$ sʌmʌwasʌnu$_8$. 4. surʌkwʌrakakʌse?$_1$ wa?ihpʌ?anʌkwʌ$_2$ kʌanu$_3$. 5. surʌkwʌkʌse?$_1$ bitusʌ$_2$ pʌhʌ$_3$ kahnibetu$_4$ mi?anu$_5$. 6. piaroyabihta$_1$ kʌma?ru$_2$ u$_3$ bu?ebaihku$_4$, uhtu$_5$ uhri$_6$ mi?akukʌse?$_7$ su?ana$_8$ bu?ekʌma?kʌ$_9$ nʌʌmʌ$_{10}$ papi$_{11}$ u$_{12}$ tsuhnipʌ$_{13}$ nahapʌ$_{14}$ su?ana$_{15}$ hahpi$_{16}$. 7. sitʌkʌse?$_1$ ma$_2$ tʌi?$_3$, —ihka$_4$ buni$_5$, tʌih$_6$.— me$_7$ yʌ-kwiiyu$_8$. 8. —pʌwa?i$_1$ tahʌ$_2$ naahkwabikatu?iha$_3$,— me$_4$ yʌkwihtsi$_5$, u$_6$ sʌʌhpo?tsenu$_7$. 9. surʌkʌse?$_1$ u$_2$ tʌi?$_3$,

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1. Long ago$_1$, it is said$_2$, young men$_3$ went to fight$_4$. 2. Those ones$_1$ two$_2$ sweethearts went off with$_3$. 3. As$_3$ they$_2$ continued on$_3$ that way$_1$, other Indians$_4$ fell$_6$ [attacked] /on/ them$_5$, killed everyone of$_8$ them$_7$. 4. Only those two$_1$ women$_2$ got out of it$_3$. 5. These two$_1$ went$_5$ back$_2$ towards$_4$ their$_3$ camp$_4$. 6. Where that trail was$_3$ $_4$ along side of$_2$ a big mountain$_1$, as$_7$ they$_6$ went$_7$ along there$_5$, there somewhere$_8$ beside the trail$_9$, (a) human$_{10}$ head$_{11}$ that$_{12}$ (had) become$_{14}$ (a) skull$_{13}$ was lying$_{16}$ there$_{15}$. 7. This$_1$ her$_2$ friend$_3$ said$_7$ s. --Look at$_5$ this$_4$, friend$_6$.— 8. --We$_3$ ourselves will be lying$_5$ like it$_1$,— (and so) saying$_4$ s, (she) kicked$_7$ it$_6$. 9. /That

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Fairy Tales and Fables

539 tʌ$_1$ u$_2$ papi$_3$ nʌʌmʌ$_4$ nahánu$_5$, mahrʌma?ai$_6$ tekwanu$_7$. 24. sitʌkʌse?$_1$, —ibu$_2$ nʌ?$_3$ miaru?i$_4$.— me$_5$ yʌkwiiyu$_6$. 25. —tai$_1$ bukutsakakʌkwatu?i$_2$ nʌ?$_3$,— me$_4$ yʌkwihtsi$_5$, uhrʌwahketʌ$_6$ mi?anu$_7$. 26. sitʌkʌse?$_1$ piarosapitʌpa?a$_2$ karʌrʌ$_3$, si?ahru$_4$ mahrʌwaka$_5$ bitʌnu$_6$. 27. sitʌkʌse?$_1$ sihka$_2$ ma$_3$ tʌi?a$_4$, —nʌbinakwʌ$_5$ ro?i$_6$. mʌʌ$_7$ kahnikʌhu$_8$ nʌ?$_9$ ʌ$_{10}$ tsaweekwatu?i$_{11}$.— me$_{12}$ u$_{13}$ niikwiiyu$_{14}$. 28. sitʌkʌse?$_1$ ma$_2$ napeka$_3$ wʌnʌhtsi$_4$, mabinakwʌ$_5$ ro?inu$_6$. 29. sitʌkʌse?$_1$ si?aneta$_2$ mi?anu$_3$. 30. suhka$_1$ u$_2$ tʌi?a$_3$ bʌahtsi$_4$, uhri$_5$ mi?akukʌse?$_6$ ta?siwóo?$_7$ tʌasʌ$_8$ arʌka?$_9$ tʌasʌ$_{10}$ setʌ$_{11}$ huhtsúu?$_{12}$ uhrʌmunaikiyutʌ$_{13}$, nunurawanʌ$_{14}$, setʌ$_{15}$ huhtsúu?$_{16}$ yo?yorinunʌ$_{17}$. 31. sitʌ$_1$ tsuhnipʌkʌse?$_2$, —ke$_3$ marʌʌ$_4$ nʌe$_5$ tʌ?ʌyatʌʌ$_6$,— me$_7$ yʌkwiiyu$_8$. 32. —ʌmi$_1$ marʌʌ$_2$ ʌkwihkatʌ$_3$, tahi$_4$ tʌ?ʌyatʌʌ$_5$,— me$_6$ yʌkwiiyu$_7$. 33. sitʌkʌse?$_1$ mahrʌ$_2$ kahni$_3$ hakani$_4$ tosanʌbuniku$_5$ marʌʌkʌhu$_6$ kʌahupiitʌ$_7$. 34. sitʌkʌse?$_1$ pʌ$_2$ tʌi?a$_3$, —otsa?$_4$ ʌ$_5$ na?nʌmʌnʌʌ$_6$

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became$_5$ (an) Indian$_4$, talked$_7$ with them$_4$. 24. This one$_1$ said$_5$ $_6$, —I$_3$ will go$_4$ this way$_2$. 25. I$_3$ will go to lead a horse for$_2$ us$_1$.— (So) saying$_4$ $_5$ (he) went$_7$ away from them$_6$. 26. This one$_1$ is sitting$_3$ on a big white (horse$_2$), along here$_4$ (he) came up$_5$ to them$_6$. 27. This one$_1$ said to$_{12}$ $_{14}$ her$_{13}$, this$_2$ her$_3$ friend$_4$. —Climb up$_5$ behind me$_6$. To$_8$ your camp$_8$ I$_9$ will take$_{11}$ you$_{10}$ off$_{11}$.— 28. This one$_1$, standing$_4$ on$_3$ his$_2$ foot$_3$, climbed up$_5$ behind him$_6$. 29. This one$_1$ at this place$_2$ went$_3$. 30. As$_4$ they$_5$ went$_4$, leaving$_4$ that$_1$ her$_2$ friend$_3$, buffalo$_7$ and$_8$ deer$_9$ and$_{10}$ various$_{11}$ birds$_{12}$ from in front of them$_{13}$ are running off$_{14}$, various$_{15}$ birds$_{16}$ are flying off$_{17}$. 31. This$_1$ skull$_2$ said$_{7\ 8}$. —They$_3$ are$_4$ not$_5$ afraid of$_6$ me$_5$.— 32. —They$_3$ are smelling$_3$ you$_1$, are afraid of$_5$ us$_4$,— (he) said$_6$ $_7$. 33. This one$_1$ came out and came up$_7$ /to them$_6$/ (to) their (dual$_2$) teepees$_3$ somehow$_4$ appearing white$_5$. 34. This one$_1$ said to$_{8\ 10}$ her$_9$, his$_2$ friend$_3$, —That over

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Comanche Texts

kahni$_{7}$. — me$_{8}$ u$_{9}$ niikwiiyu$_{10}$. 35. sitʌkʌse?$_{1}$, —wee$_{2}$ meeku$_{3}$, — me$_{4}$ yʌhkwi$_{5}$. 36. sitʌkʌse?$_{1}$ wa?ihpʌ?$_{2}$ weehtsi$_{3}$, pʌ$_{4}$ kahnibetu$_{5}$ mi?anu$_{6}$. 37. sitʌkʌse?$_{1}$ tsuhnipʌ$_{2}$ u$_{3}$ papi$_{4}$ sima?ai$_{5}$ pʌ$_{6}$ pukuma?ai$_{7}$ tsu?manu$_{8}$. 38. subetʌ$_{1}$.

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there$_{4}$ /is/ your$_{3}$ relatives$_{6}$ camp$_{7}$. 35. This one$_{1}$ said$_{4}$ $_{5}$, --Now$_{3}$ get off$_{2}$.-- 36. This$_{1}$ woman$_{2}$ getting off$_{3}$, went$_{4}$ towards$_{5}$ her$_{4}$ camp$_{5}$. 37. This$_{1}$ skull$_{2}$ that$_{3}$ head$_{4}$ /with this$_{5}$/ with$_{7}$ his$_{6}$ horse$_{7}$ disappeared$_{8}$. 38. That is all$_{1}$.

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HUMOR IN RIDICULE

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tahni?inukwahe$_8$, — me$_9$ yʌkwiiyu$_{10}$. 9. sitʌkʌse?$_1$ huna- 539
kwʌ$_2$ mi?anu$_3$. 10. sitʌkʌse?$_1$ narohtʌma?a$_2$ uranu$_3$,
u$_4$ yaanu$_5$ pʌ$_6$ puhiwihta$_7$ tʌbinaa?wekiti$_8$ suku$_9$ naro-
htʌmakʌ$_{10}$ tʌkinu$_{11}$, u$_{12}$ narohtʌma?a$_{13}$ ukʌhu$_{14}$ marʌkí-
?nenu$_{15}$. 11. suni$_1$ u$_2$ mʌʌhtsi$_3$, su?ahru$_4$ pʌhʌ$_5$
kahni$_6$ kʌma?ku$_7$ u$_8$ wihínu$_9$. 12. sitʌkwʌkʌse?$_1$ si?a-
netʌ$_2$ wanarohpetimi?anu$_3$. 13. sitʌkwʌ$_1$ uku$_2$ bitʌnu$_3$.
14. sitʌkwʌkʌse?$_1$ tabebe?tu$_2$ wanarohpetinu$_3$, tʌasʌ$_4$
tukaani$_5$. 15. sitʌkʌse?$_1$ ma$_2$ kumahpʌ?$_3$, —mia$_4$
rakwʌ$_5$, — me$_6$ yʌkwiiyu$_7$. 16. sitʌkwʌ$_1$ si?anetʌ$_2$
mi?anu$_3$, pʌhʌ$_4$ kahnikʌ$_5$ bitʌnu$_6$. 17. sitʌ-
kʌse?$_1$ ma$_2$ kumahpʌ?$_3$ pʌhʌ$_4$ puki$_5$ to?yanu$_6$. 18. sitʌ$_1$
wihnu$_2$ ma$_3$ kumahpʌ?$_4$ habinu$_5$. 19. sitʌkʌse?$_1$ ma$_2$
kwʌhʌ$_3$ hunaiki$_4$ pʌnʌ$_5$ nʌmiiyu$_6$. 20. sitʌkʌse?$_1$ ma$_2$
kumahpʌ?$_3$, —kima$_4$ habiki$_5$. ʌnʌhahtu$_6$ hina$_7$ wehkínii-
nʌ$_8$?— me$_9$ u$_{10}$ niikwiiyu$_{11}$. 21. sitʌkʌse?$_1$ wihnu$_2$
habimi?anu$_3$. 22. habihtsikʌse?$_1$ sitʌ$_2$ sʌmʌh$_3$ ke$_4$
ʌhpʌitʌsʌ$_5$ taanu$_6$, pʌ$_7$ puhiwihta$_8$ nasutamʌhabiitʌ$_9$.

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away$_8$.— 9. This one$_1$ went$_3$ outside$_2$. 10. This one$_1$ found$_3$ 539
a can$_2$, took$_5$ it$_4$, put$_{11}$ half of$_8$ her$_6$ money$_7$ there$_9$ in the 522
can$_{10}$, pressed down$_{15}$ its$_{12}$ lid$_{13}$ on it$_{14}$. 11. Doing$_3$ it$_2$ that
way$_1$, along there$_4$ threw$_9$ it$_8$ beside$_7$ their$_5$ house$_6$.
12. These two$_1$ at this place$_2$ went to play cards$_3$.
13. These two$_1$ arrived$_3$ there$_2$. 14. These two$_1$ played
cards$_3$ through the day$_2$ also$_4$ (through) night$_5$. 15. This$_1$
her$_2$ husband$_3$ said$_{4\ 7}$. —Let us$_5$ go$_6$.— 16. These two$_1$ at
this place$_2$ went$_3$, arrived$_6$ at$_5$ their$_4$ houses$_5$. 17. This$_1$
her$_2$ husband$_3$ unhitched$_6$ their$_4$ horses$_5$. 18. Then$_3$ /this$_1$/
her$_2$ husband$_4$ laid down$_5$. 19. /This$_1$/ his$_2$ wife$_3$ herself$_5$
was moving$_6$ about outside$_4$. 20. This$_1$ her$_2$ husband$_3$ said
to$_{9\ 11}$ her$_{10}$, --Come$_4$ come lie down$_5$. What$_7$ are you /around$_6$/
looking around for$_8$?-- 21. This one$_1$ then$_2$ went to lie down$_3$.
22. Lying down$_1$, this one$_2$ slept still$_5$ not$_4$ at all$_3$ [till]
morning came$_6$, (but) lies thinking of$_9$ her$_7$ money$_8$. 23. This

Humor in Ridicule

539 23. sitʌkʌse?$_1$ pʌetsʌkusʌ$_2$ taayʌtsʌnu$_3$, ʌkʌnaa$_4$ pʌ$_5$ puhiwihta$_6$ wehkímí?anu$_7$. 24. sitʌkʌse?$_1$ ke$_2$ u$_3$ uraayu$_4$. 25. sitʌkʌse?$_1$ wihnu$_2$ tʌkʌhmaninu$_3$, pʌ$_4$ kumahpʌ?a$_5$, --kima$_6$. tʌhkaru?i$_7$ taha$_8$, -- me$_9$ niikwiiyu$_{10}$. 26. sitʌkwʌkʌse?$_1$ tʌhkánu$_2$. 27. sitʌkʌse?$_1$ pʌ$_2$ kumahpʌ-?a$_3$, —nʌ$_4$ buhiwihta$_5$ / nʌ?$_6$ narohtʌmakʌ$_7$ nʌ$_8$ rʌki?ha$_9$ watsikʌ?i$_{10}$. — me$_{11}$ yʌkwiiyu$_{12}$. 28. sitʌkʌse?$_1$ ma$_2$ kumahpʌ?$_3$, —kʌhtaa$_4$ ma?$_5$ nʌe$_6$ tukaaniy. — me$_8$ yʌ-kwiiyu$_9$. 29. —nahkia$_1$ u?$_2$ po?ayaahkwa?i$_3$, — mekʌse?$_4$ surʌ$_5$ yʌkwiiyu$_6$. 30. sitʌkwʌkʌse?$_1$ nahma?ai$_2$ ma$_3$ wehkitʌ$_4$, ma$_5$ wehkitʌ$_6$, sʌmʌsokorʌtsʌpʌkahku$_7$ ma$_8$ uranu$_9$. 31. sitʌkʌse?$_1$ ma$_2$ kwʌhʌ$_3$ na?okiiyu$_4$. 32. sitʌkwʌ$_1$ pʌhʌ$_2$ kahnibetu$_3$ mi?anu$_4$, pʌhʌ$_5$ puhiwihta$_6$ urahtsi$_7$. 33. sitʌkʌse?$_1$ ma$_2$ kumahpʌ?$_3$, —keta?$_4$ kwasikʌ$_5$ ʌ$_6$ puhiwihta$_7$ suni$_8$ mʌʌrʌ$_9$. puhihwikahnikʌ$_{10}$ rakwʌ$_{11}$ tahʌ$_{12}$ puhiwihta$_{13}$ sibe?nikiyutʌ$_{14}$, puhihwikahni-kʌ$_{15}$ tahni?i?etu?i$_{16}$. — me$_{17}$ yʌkwiiyu$_{18}$.

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539 one$_1$ early morning$_2$ got up$_3$, first$_4$ went to look for$_7$ her$_5$
522 money$_6$. 24. This one$_1$ did not$_2$ find$_4$ it$_3$. 25. This one$_1$ then$_2$ cooked$_3$, said to$_{9\ 10}$ her$_4$ husband$_5$, —Come$_6$. We$_8$ will eat$_7$.— 26. These two$_1$ ate$_2$. 27. This one$_1$ said to$_{11\ 12}$ her$_2$ husband$_3$ —I$_6$ lost$_{10}$ my$_4$ money$_5$ what$_9$ I$_8$ put$_9$ in (the) can$_7$.— 28. This$_1$ her$_2$ husband$_3$ said$_{8\ 9}$ —Wind$_6$ it$_5$ (was) hard$_4$ last night$_7$.— 29. —(I) guess$_1$ it$_2$ blowed away$_3$,— that one$_5$ said$_{4\ 6}$. 30. These two$_1$ together$_2$ are looking for$_4$ it$_3$, are looking for$_6$ it$_5$, one mile away$_7$ (they) found$_9$ it$_8$. 31. This$_1$ his$_2$ wife$_3$ was rejoicing$_4$. 32. These two$_1$ went$_4$ towards$_3$ their$_2$ house$_3$, their$_5$ money$_6$ finding$_7$. 33. This$_1$ her$_2$ husband$_3$ said$_{17\ 18}$. —Next time$_5$ don't$_4$ treat$_9$ your$_6$ money$_7$ that way$_8$. From now on$_{14}$ /in the bank$_{10}$/ we$_{11}$ will put$_{16}$ our$_{12}$ money$_{13}$ in the bank$_{15}$.—

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XIV

539 1. soobe?ʌkʌtsa?$_1$ rʌa$_2$ su?ana$_3$ nʌmʌnʌ$_4$ kahníba?i$_5$.
2. sitʌkʌse?$_1$ tʌmarʌʌmoaku$_2$ tomoanu$_3$. 3. surʌʌkʌse?$_1$ nʌmʌnʌ$_2$, —nara?ʌya$_3$ nabuniiku$_4$ ma?$_5$ tomoa?i$_6$, — me$_7$ niwʌnʌʌyu$_8$. 4. sitʌkʌse?$_1$ ʌmʌhúpiitʌ$_2$, tʌasʌ$_3$ kahtáa-nʌenu$_4$. 5. sitʌkʌse?$_1$ nʌmʌnʌ$_2$ pʌ$_3$ sekwikʌnikʌhu$_4$ tunehtʌʌnu$_5$, ma$_6$ tʌhkínu$_7$. 6. makuhpa$_1$ marii$_2$ yʌkwi-hkakukʌse?$_3$ si?anetʌ$_4$ marʌʌba?etʌ$_5$, piakwasinaboo?$_6$ wʌhkitsu?tsu?ikatʌ, si?ana$_8$ piahuuhpa?aiki$_9$ suhka$_{10}$ se-kwikʌni$_{11}$ tʌbinaa?weki$_{12}$ habitʌ$_{13}$, pa?a$_{14}$ habiiyu$_{15}$. 7. pʌ$_1$ wʌhkitsu?tsu?i?a$_2$ piahakai$_3$ pipikúkʌ?eeyu$_4$. 8. sitʌʌ-kʌse?$_1$ nʌmʌnʌ$_2$, --ohkaka$_3$ tʌbitsi$_4$ nara?ʌyati$_5$ kwasi-naboo?a$_6$ wʌhkuupa$_7$, — me$_8$ niwʌnʌʌyu$_9$. 9. surʌʌkʌse?$_1$

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539 1. Long ago$_1$, it is said$_2$, Indians$_4$ had a home$_5$ somewhere$_3$.
522 2. It$_1$ clouded up$_3$ much$_2$. 3. Those$_1$ Indians$_2$ said$_7$ $_8$ --It$_3$ looks$_4$ dangerous$_5$ clouding up$_6$.— 4. It$_1$ began to rain$_2$ and$_3$ (the) wind blew hard$_4$. 5. These$_1$ Indians$_2$ ran$_5$ to$_4$ their$_3$ cellar$_6$ (and) crowded$_7$ it$_8$. 6. As$_3$ they$_2$ are sitting$_5$ in it$_1$, at this place$_4$ a big snake$_6$ is lying$_{13}$. /is/ rattling$_7$. /is/ over them$_8$, there$_9$, over$_{10}$ along (a) big log$_9$ (it) was lying$_{15}$ (in the) middle of$_{12}$ that$_{10}$ cellar$_{11}$. 7. (He) was making$_4$ some kind of big$_3$ noise with$_4$ his$_1$ rattles$_2$. 8. These$_1$ In-dians$_2$ said$_8$ $_9$, --Kill$_7$ that$_3$ very$_4$ dangerous$_5$ snake$_6$.--

Comanche Texts

wa?ihpʌ?anʌʌ$_2$, --kʌa$_3$ ranʌ$_4$,-- me$_5$ niwanʌʌyu$_6$. 539
10. --tamʌba?atu$_1$ ma?$_2$ pahitu?i$_3$,-- me$_4$ niwanʌʌyu$_5$.
11. samʌ?kʌse?$_1$ wa?ihpʌ?$_2$ tʌmarʌʌmoaku$_3$ ma$_4$ ʌmaku$_5$, ma$_6$ baho?ʌmaku$_7$, tʌasʌ$_8$ kʌhtaa$_9$ ma$_{10}$ nʌeku$_{11}$, hunakwʌhi$_{12}$ ke$_{13}$ bakʌhu$_{14}$ to?iwa?i$_{15}$ nanakakukʌse?$_{16}$ surʌ$_{17}$, --nʌtsa?$_{18}$ to?itu?i$_{19}$,-- me$_{20}$ yʌkwiiyu$_{21}$. 12. si?anetʌkʌse?$_1$ sitʌ$_2$ marʌʌhkutʌ$_3$,- ma$_4$ tsahwihtsi$_5$, to?inu$_6$. 13. sitʌkʌse?$_1$ hunu?betu$_2$ nuhkínu$_3$. 14. sitʌkʌse?$_1$ ma$_2$ nʌena$_3$ u?ahru$_4$ ma$_5$ waʌʌʌhkupa?eeyu$_6$. 15. sitʌkʌse?$_1$ tʌmarʌʌmoaku$_2$ kuya?anu$_3$. si?ahru$_4$ hunu?matu$_5$ pohpínu$_6$, si?ana$_7$ tʌpanaruhka$_8$ karʌnu$_9$. 16. sitʌkʌse?$_1$ hunu?bi$_2$ pʌ$_3$ tʌhpe?ku$_4$ okwehkina$_5$. 17. pʌkʌ$_1$ ma$_2$ karʌna$_3$ samʌbaaruanu$_4$. 18. si?anakʌse?$_1$ pibiakwasinaboo?$_2$ ma$_3$ okwema-?ai$_4$ mawakatu$_5$ pakwabihkwaina$_6$. 19. sitʌkʌse?$_1$ tʌbitsi$_2$ kuya?anu$_3$. 20. --noo$_1$ nʌ?$_2$,-- mekʌse?$_3$ sitʌ$_4$ yʌkwihtsi$_5$, pʌʌ$_6$ kahnikʌhu$_7$ nuhkínu$_8$. 21. sitʌʌ$_1$ kwasinaboo?nʌʌ$_2$ ma$_3$ manukíkʌnu$_4$, pʌmʌwa?itisʌ$_5$ sukʌhu$_6$ hunu?matu$_7$ u$_8$ namanukikʌ$_9$. 22. sitʌkʌse?$_1$ wihnu$_2$ pʌʌ$_3$ wobikʌnikʌ$_4$

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9. Those$_1$ women$_2$ said$_3$ 4, --Let's$_4$ go out$_5$.-- 10. --It$_2$ will fall$_3$ on us$_1$,-- (they) said$_4$ 5. 11. As$_5$ it$_4$ rained$_3$ a lot$_2$, as$_7$ it$_6$ hailed$_7$, also$_8$ as$_{11}$ it$_{10}$ blew$_{11}$ hard$_9$, as (it) sounded$_{16}$ outside$_{12}$ (as) not$_{13}$ place$_{14}$ can't [to] go out$_{15}$, that /one$_{19}$/ one$_1$ woman$_2$ said$_{20}$ 21, --I$_{18}$ will go out$_{19}$.-- 12. At this place$_1$ this one$_2$, openings$_3$ it$_4$, went out$_5$ from them$_3$. 13. This one$_1$ ran$_3$ towards the creek$_2$. 14. /This$_1$/ that$_2$ wind$_3$ along there$_4$ was knocking$_5$ her$_5$ down$_6$. 15. This one$_1$ was frightened$_3$ a lot$_2$, jumped$_4$ along here$_4$ on to the creek$_5$ sat$_6$ here$_7$ under the bank$_8$. 16. This$_1$ creek$_2$ its$_3$ fullness$_4$ came flowings$_5$. 17. Where$_1$ she$_2$ is sitting$_3$ is all under water$_4$. 18. Here$_1$ big snakes$_2$ with$_4$ its$_3$ flow$_4$ are swimming around$_6$ towards her$_5$. 19. This one$_1$ really$_2$ was scared$_3$. 20. Saying$_3$ 5, --I$_2$ must$_1$ (go),-- this one$_4$, ran$_5$ to$_7$ their$_6$ house$_7$. 21. These$_1$ snakes$_2$ made$_4$ her$_3$ run$_4$, as$_9$ she$_8$ ran away from$_9$ one just like them$_5$ there$_4$ on to the creek$_7$. 22. This one$_1$ then$_2$ arrived and entered$_3$, in$_4$ their$_3$ wooden house$_4$ /is/ all 539 522

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519 ikʌhúpiitʌ$_5$. sʌmʌba?$_6$isoketʌ$_4$. 23. sitʌkʌse?$_1$ ma$_2$ na-
?nʌmʌnʌʌ$_3$, --hakʌkia$_4$ urʌ$_5$ pihisi?apʌ$_6$ wa?ihpʌ?$_7$? --
me$_8$ niwʌnʌʌyu$_9$. 24. sitʌkʌse?$_1$ si?ahru$_2$ marʌkʌhu$_3$
to?inu$_4$. pʌ$_5$ kwasu?i$_6$ sʌmʌsihwapʌnaihku$_7$. 25. sitʌ-
kʌse?$_1$ ma$_2$ na?nʌmʌnʌʌ$_3$ maaitʌ$_4$ nanihtokwekas$_5$. 26. su-
kʌhu$_1$ sitʌ$_2$ tʌmarʌʌmoaku$_3$ urii$_4$ kʌhtánʌenu$_5$, pahoopima$_6$
tʌasʌ$_7$ urii$_8$ ʌmanu$_9$. 27. subetʌ$_1$.

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519 wet$_4$. 23. These$_1$ her$_2$ relatives$_3$ said$_8$ $_9$. --Wonder where$_4$
522 that /one$_5$/ coward$_6$ woman$_7$ is$_4$?-- 24. This one$_1$ along here$_2$
went up$_4$. to them$_3$ as her$_5$ dress$_6$ had been all torn$_7$.
25. These$_1$ her$_2$ relatives$_3$ were laughings$_3$ at her$_4$. 26. There$_1$
this$_2$ much$_3$ wind blew hard$_5$ (on) them$_4$ (and) hail$_6$ also$_7$
rained on$_9$ them$_8$. 27. That is all$_1$.

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XV

539 1. soobe?ʌtsa?$_1$ rʌʌ$_2$ nʌmʌnʌʌ$_3$ waahkusi?okwe?betu$_4$ mi-?anu$_5$. 2. tamutʌso?ihunu?ma$_1$ surʌʌ$_2$ nobitʌnu$_3$. 3. urʌʌ$_1$ nanawa?ihpʌ?anʌʌkʌse?$_2$, —Abia$_3$. 4. hunu?betu$_1$ tanʌ$_2$ na?kʌhtaba?i?a$_3$ pomaakwa$_4$. — 5. surʌʌ$_1$ hunu?betu$_2$ mi-?anu$_3$. 6. sitʌʌkʌse?$_1$ sihka$_2$ na?kʌhtaba?i?a$_3$ sʌsʌmʌ?a$_4$ wʌhpómi?inu$_5$, tʌsʌʌ$_6$ uma$_7$ sohokʌahtsi$_8$, u$_9$ wʌyumi?i-nu$_{10}$. 7. sʌmʌ?kʌse?$_1$ wa?ihpʌ?$_2$, --nʌtsa?$_3$ sohoro?itu?i$_4$, — mes yʌkwiiyu$_6$, sʌmʌ?ma$_7$ to?inu$_8$. 8. okoba?a$_1$ to-?itsi$_2$, suhka$_3$ huuhpihta$_4$ mokes tahkobʌtsi$_6$. pahihkitʌ$_7$, tʌsʌʌ$_8$ sʌmʌ?ma$_9$ u$_{10}$ mokama$_{11}$ tsaninu$_{12}$. 9. sohkotʌ$_1$ pʌ$_2$ tsanihkutʌ$_3$ wenuunukina$_4$. 10. surʌʌkʌse?$_1$ u$_2$ tʌi?nʌʌ$_3$.

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539 1. Long ago$_1$, it is said$_2$, Indians$_3$ went$_5$ towards grey flow-
522 ing cedar creek$_c$. 2. Those ones$_2$ camped$_3$ on Briar Creek$_1$.
3. Their$_1$ womenfolk$_2$ (said), —Oh$_3$. 4. let's$_2$ go to pick$_4$ pecans$_3$ on to the creek$_1$.— 5. Those ones$_1$ went$_3$ on to the creek$_2$. 6. These ones$_1$ cut down$_5$ some of$_4$ these$_2$ pecans$_3$, also$_6$ climbing$_8$ on it$_7$ [the tree], knocked$_{10}$ it$_9$ [them] down$_{10}$. 7. One$_1$ woman$_2$ said$_5$ $_6$, —I$_3$ will climb up$_4$,— (and)went up$_8$ on one$_7$. 8. Climbing$_2$ on there$_1$, that$_3$ tree$_4$ limb$_5$ (is) breaking$_6$, (she) is coming-falling$_7$, again$_8$ (she) got hung$_{12}$ on one$_9$ (of) its$_{10}$ limb /on$_{11}$/. 9. From there$_1$, from$_3$ her$_2$ perch$_3$ (she) swung back and forth$_4$. 10. Those$_1$ her$_2$

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uhka$_4$ pʌ$_5$ tsapʌhetu?iha$_6$ mʌninu$_7$. 11. sʌmʌ?kʌse?$_1$ tenahpʌ?$_2$ tʌhʌyakarʌrʌ$_3$, uba?a$_4$ wʌnʌhtsi$_5$, u$_6$ tsapʌhénu$_7$. 12. sitʌkʌse?$_1$ wa?ihpʌ?anʌʌ$_2$ tʌmarʌʌmoaku$_3$ pomanu$_4$. 13. waahkusi?okwe?kʌhi$_1$ uma$_2$ tʌmʌʌnu$_3$, tʌmarʌʌmoaku$_4$ puhíhwituanu$_5$. 14. surʌʌkʌse?$_1$ sooko$_2$ narʌhka-?rʌmʌʌnu$_3$. 15. wihnu$_1$ u$_2$ pʌetsʌku$_3$ pitusʌ$_4$ nobitʌnu$_5$. 16. setʌ$_1$ wa?ihpʌ?anʌʌ$_2$ kohtoohtsi$_3$, tʌkʌhmaniiyu$_4$. 17. si?ahrukʌse?$_1$ waikinʌ$_2$ nanakwʌhʌnʌh$_3$ pʌpa?a$_4$ yʌkwihkana$_5$ nuhkikitʌ$_6$, marʌʌkʌ$_7$ wʌnʌnu$_8$. 18. sitʌkʌse?$_1$ tenahpʌ?$_2$, --kwʌʌpʌ$_3$. weehtsi$_4$, tahi$_5$ tʌkʌhmanikʌ$_6$. -- me$_7$ u$_8$ niikwiiyu$_9$. 19. sitʌkʌse?$_1$ ma$_2$ kwʌhu$_3$ pʌhʌ$_4$ tʌkʌhtʌmʌʌpʌha$_5$ yaahtsi$_6$, urʌʌ$_7$ kohtoopʌkahtu$_8$ u$_9$ mʌʌhkwitubinikwʌsʌ$_{10}$ u$_{11}$ wihínu$_{12}$. 20. surʌʌkʌse?$_1$ wa?ihpʌ?anʌʌ$_2$ u$_3$ su?uyaa?inu$_4$. 21. --soo$_1$ ma?$_2$ hibihkatʌ$_3$. -- me$_4$ u$_5$ niikwiiyu$_6$. 22. surʌkʌse?$_1$ u$_2$ kumahpʌ?$_3$, --hipe?se?$_4$ wa?ihpʌ?$_5$ senihku$_6$ tʌkʌhmani?eeyu$_7$? -- 23. surʌʌkʌse?$_1$ wa?ihpʌ?anʌʌ$_2$, --pia$_3$ rʌa$_4$ noo$_5$ u$_6$ makwinumʌtsi$_7$. -- me$_8$ u$_9$ niikwiiyu$_{10}$.

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friends$_3$ they$_5$ will take down$_6$ that one$_4$ (but they) couldn't$_7$. 11. One$_1$ man$_2$ is on horseback$_3$, standing$_5$ on it$_4$ took$_7$ her$_6$ down$_7$. 12. These$_1$ women$_2$ picked$_4$ a lot$_3$. 13. In Wichita Falls$_1$ (they) traded$_3$ for it$_2$, got$_5$ much$_4$ money$_5$. 14. Those ones$_1$ bought$_3$ lots of$_2$ groceries$_3$. 15. Then$_1$ that$_2$ morning$_3$ (they) moved$_5$ back$_4$. 16. Those various$_1$ women$_2$, making a fire$_3$, were cooking$_4$. 17. Along there$_1$ a wagon$_2$, (with) a married couple$_3$ sittings$_5$ on it$_4$ is coming-running$_6$, (and) stopped$_8$ among them$_7$. 18. This$_1$ man$_2$ said to$_7$ $_9$ her$_8$, --Wife$_3$! Getting off$_4$, cook for$_6$ us$_5$.-- 19. This$_1$ his$_2$ wife$_3$ taking$_6$ their$_4$ bought food$_5$ into$_8$ their$_7$ fire$_8$ threw$_{12}$ /it$_{11}$/ that$_9$ still wrapped package$_{10}$. 20. Those$_1$ women$_2$ laughed at$_4$ her$_3$. 21. --Lots$_1$ she$_2$ has drunk$_3$,-- said to$_4$ $_6$ her$_5$. 22. That$_1$ her$_2$ husband$_3$ (said), --Since when$_4$ (does) woman$_5$ cook$_7$ in this way$_6$?-- 23. Those$_1$ women$_2$ said to$_8$ $_{10}$ him$_9$, --Must$_3$ /be/ because$_3$ $_4$ /of/ having made$_7$ her$_6$ dizzy$_7$.--

XVI

539 1. soobe?ʌkʌtsa?$_1$ rʌa$_2$ wahahtʌh$_3$ nʌmʌrenanʌh$_4$ narʌmʌʌ-
?kʌhu$_5$ puhîhwʌhimami?aayu$_6$. 2. sitʌkwʌkʌse?$_1$ su?ana$_2$
kahnikatʌhʌwaka$_3$ bitʌnu$_4$. 3. surʌkʌse?$_1$ tenahpʌ?$_2$,
—hina$_3$ mʌkwʌ$_4$?— me$_5$ uhri$_6$ niikwiiyu$_7$. 4. sitʌkwʌkʌse?$_1$,
—mʌhʌwaka$_2$ nʌkwʌ$_3$ rabetʌhkaki?$_4$,— mekʌ$_5$. 5. sitʌ̂-
kʌse?$_1$ tʌhkánu$_2$. 6. tʌkʌtsi$_1$, oyetʌ$_2$ narʌmʌʌ?kʌhu$_3$ mi-
?aayu$_4$. 7. sitʌkwʌkʌse?$_1$ pʌhʌwaka$_2$ mahri$_3$ tʌhka?inʌkwʌ$_4$
mahrʌmunakwʌ$_5$ nuraami?a$_6$. 8. sitʌʌkʌse?$_1$ hunu?matu$_2$
weenu$_3$. 9. sitʌkwʌkʌse?$_1$ nanakwʌhʌnʌkwʌ$_2$ paatʌbinaa$_3$
tobo?inu$_4$, pʌhʌ$_5$ pukuhnihi$_6$ hibikʌtu?i$_7$. 10. sitʌkwʌkʌse?$_1$
tenanʌkwʌ$_2$ mahrʌbinakwʌ$_3$ ukʌhu$_4$ weenu$_5$. 11. sitʌkʌse?$_1$
uhrʌmatʌ$_2$ pʌhi$_3$ tsahanitʌ$_4$ tʌpanabetu$_5$ pʌhʌ$_6$ pukuhnih$_7$
tsahkʌ́anu$_8$. 12. sitʌkʌse?$_1$ mahrʌ$_2$ natsa?ani?$_3$ pʌnʌsu?a$_4$
tʌpanaba?a$_5$ to?ikwa$_6$. 13. suni$_1$ naahtsi$_2$, sitʌhi$_3$ tena-
nih$_4$ paakʌhu$_5$ to?kwʌrianu$_6$. 14. mahrʌ$_1$ natsa?ani?$_2$
muhpa?araihtu$_3$ wʌhtʌ́kwanu$_4$, mahri$_5$ mana?koroominu$_6$.

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539 1. Long ago$_1$, it is said$_2$, two$_3$ Indian man$_4$ went$_5$ to town$_6$
522 to get money$_7$. 2. These two$_1$ arrived$_2$ there$_3$ at a couple's
home$_4$. 3. That$_1$ man$_2$ said to$_3$ them$_4$, —What$_5$ you two$_6$
(want)?— 4. These two$_1$ said$_2$, —To you$_3$ we$_4$ came to eat
supper$_5$.— 5. These ones$_1$ ate$_2$. 6. (After) eating$_1$, all$_2$
were going$_4$ to town$_3$. 7. These two$_1$, they$_2$ [who] ate$_3$,
with them$_4$ went moving$_5$ in front of them$_6$. 8. These ones$_1$
went down$_2$ on to the creek$_3$. 9. These two$_1$, the man and
wife$_2$, stopped$_3$ in the middle of the water$_4$, (and) will wa-
ter$_5$ their$_6$ horses$_7$. 10. These two$_1$ men$_2$ went down$_3$ to it$_4$
behind them$_5$. 11. This$_1$ one of them$_2$ [who] is driving for$_3$
them$_4$, made$_5$ their$_6$ horses$_7$ go up$_8$ on to the bank$_9$.
12. This$_1$ their$_2$ buggy$_3$ it also$_4$ went up$_5$ on the bank$_6$.
13. That way$_1$ happening$_2$, these two$_3$ men$_4$ were spilled out$_5$
in the water$_6$. 14. Their$_1$ buggy$_2$ fell$_3$ upside down$_4$, and

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15. sitʌkʌse?$_1$ pʌhi$_2$ tsahanitʌ$_3$ pʌhʌ$_4$ narʌmuhki$_5$ ke$_6$ baa?i$_7$. 16. sitʌkʌse?$_1$ ma$_2$ haitsi$_3$ pamukwarʌ?rʌkitʌ$_4$, su?ahru$_5$ kuro?inu$_6$. 17. sitʌsu?akʌse?$_1$ ma$_2$ haitsi$_3$ pʌhʌ$_4$ pukuhnʌruhketʌ$_5$, pamukwarʌ?rʌkitʌ$_6$, su?ahru$_7$ kuro?inu$_8$. 18. sitʌkʌse?$_1$ ma$_2$ haitsi$_3$, —yee$_4$. nʌnʌmanitʌhtsʌ$_5$ ʌ$_6$ tʌtsʌhaniiku$_7$. — mekʌ$_8$ u$_9$ niikwiiyu$_{10}$. 19. sitʌkʌse?$_1$ tenahpʌ?$_2$ mahrʌwakatu$_3$ tunetsʌtsi$_4$, mahrʌ$_5$ natsa?ani?a$_6$ tsahkárʌkʌnu$_7$. 20. mahrʌ$_1$ tsowekwa?kʌse?$_2$ okwenukwa$_3$. 21. sitʌkwʌ$_1$ suni?yutʌsʌ$_2$ puhihwikahnikʌ$_3$ wekwʌhúpiitʌ$_4$. 22. sitʌkʌse?$_1$ puhihwiparaiboo?$_2$, —mʌkwʌkia$_3$ hakani$_4$ nahánu$_5$?— me$_6$ uhri$_7$ niikwiiyu$_8$. 23. sitʌkʌse?$_1$ sʌmʌ?$_2$ uhramatʌ$_3$, —paakʌhutsa?$_4$ iitʌ$_5$ nʌhi$_6$ tsayuma?i$_7$.— mekʌ$_8$. 24. sitʌkʌse?$_1$ puhihwiparaiboo?$_2$ uhri$_3$ puhihwimakanu$_4$. 25. —meeku$_1$ bʌkwʌ$_2$, haitsinʌkwʌ$_3$, namʌsoapʌramʌʌkwa$_4$ pʌkwʌ$_5$, — me$_6$ uhri$_7$ niikwiiyu$_8$. 26. surʌkʌse?$_1$ sʌmʌ?$_2$ nʌʌmʌ$_3$, —tsaakumasʌ$_4$ nʌʌ$_5$ kwasú?utʌmʌʌnu$_6$, puhihwiparaiboo?atsa?$_7$ haitsikatʌ$_8$. — mekʌ$_9$. 27. subetʌ$_1$.

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covered$_6$ them$_5$ up$_6$. 15. This one$_1$ [who] is driving for$_3$ them$_2$, (did) not$_4$ let go of$_7$ their$_4$ reins$_5$. 16. This$_1$ his$_2$ friend$_3$ began making bubbles$_4$, bobbed up$_4$ along there$_5$. 17. This one also$_1$ his$_2$ friend$_3$ gets out from under$_5$ their$_4$ horses$_5$ begins making bubbles$_6$, bobbed up$_6$ along there$_7$. 18. This$_1$ his$_2$ friend$_3$ said to$_{8\ 10}$ him$_9$, —Oh$_4$! Surely bad$_5$ when$_7$ you$_6$ drive$_7$.— 19. This$_1$ man$_2$ running$_4$ towards them$_3$, set up$_7$ their$_5$ buggy$_6$. 20. Their$_1$ hats$_2$ floated off$_3$. 21. These two$_1$ are still that way$_2$ (when they) arrived and entered$_4$ in (the) bank$_3$. 22. This$_1$ banker$_2$ said to$_{4\ 8}$ them$_7$, —What$_4$ happened$_5$ you two$_6$?— 23. This$_1$ one$_2$ of them$_3$ said$_8$, —In the water$_4$ this one$_5$ made$_7$ us$_6$ fall$_7$.— 24. This$_1$ banker$_2$ gave money to$_4$ them$_3$. 25. —Now$_1$ you two$_2$ friends$_3$, /you two$_5$/ go to buy clothes$_4$,— (he) said to$_{6\ 8}$ them$_7$. 26. That$_1$ one$_2$ Indian$_3$ said$_9$, —I$_5$ did$_4$ buy$_4$ (a) good$_4$ suit$_6$, (I) have$_8$ (a) banker$_7$ friend$_8$.— 27. That is all$_1$.

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XVII

539 1. soobe?sʌ$_1$ nʌmʌnʌʌ$_2$ pʌi$_3$ puhíhwʌhimaru?ika$_4$, nʌmana-
rʌmʌʌ?nʌʌkʌma?kʌ$_5$ nobitʌnu$_6$. 2. surʌʌkʌse?$_1$ u$_2$ pʌetsʌ-
ku$_3$ sʌ?sʌmʌhku$_4$ buhíhwʌhimanu$_5$. 3. u$_1$ yʌihkakʌse?$_2$
marʌʌ$_3$ nanahtenanʌʌ$_4$ sookʌnikʌhu$_5$ hibimi?anu$_6$. 4. sitʌ-
kʌse?$_1$ tukaninu$_2$, tsaa$_3$ mʌahtabeba?i$_4$. 5. yʌihtʌkʌtsi$_1$,
pʌʌ$_2$ kahnikʌ$_3$ marii$_4$ yʌkwihkaku$_5$, marʌʌ$_6$ kʌma?kʌrʌ$_7$
pibianiwʌnʌʌyu$_8$, rʌaʌʌ$_9$ pibiawaa?akiiyu$_{10}$. 6. marʌʌ$_1$
na?renahpʌ?kʌse?$_2$, —yee$_3$. urii$_4$ bunitu?i$_5$ nʌ?$_6$,-- mekʌ$_7$
marii$_8$ bunihtsi$_9$, ikahkij$_{10}$. 7. sitʌkʌse?$_1$ ma$_2$ kwʌhʌ$_3$,
—usʌ$_4$ hakarʌ$_5$ hibihka$_6$?-- mekʌ$_7$. 8. sitʌkʌse?$_1$ ma$_2$
na?renahpʌ?$_3$, --namaka?mukitsika$_4$ taa$_5$ tʌrʌc?tii$_6$ betsʌ-

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539 1. Long ago$_1$, when$_4$ they$_3$ will receive money$_4$. Indians$_2$
522 camped$_6$ beside Indian stores$_5$. 2. Those ones$_1$ that$_2$
morning$_3$ received money$_5$ one hundred apiece$_4$. 3. When$_2$
it$_1$ was night$_2$, their$_3$ menfolk$_4$ went$_6$ to town$_5$ to drink$_6$.
4. It$_1$ got dark$_2$, (but it) had$_4$ (was) good$_3$ moonlight$_4$.
5. Eating supper$_1$, as$_5$ they$_4$ are sitting$_5$ in$_3$ their$_2$ house$_3$,
(there) are beside$_7$ them$_6$ many (who) are talking loudly$_8$,
also$_9$ many are shouting loudly$_{10}$. 6. Their$_1$ man relative$_2$
said$_7$, —Oh$_3$! I$_4$ will look at$_5$ them$_4$.-- looking at$_9$ them$_8$,
came in$_{10}$. 7. /This$_1$/ his$_3$ wife$_2$ said$_7$, —Who is$_5$ that$_4$,
(who) is drinking$_6$?— 8. This$_1$ her$_2$ husband$_3$ (said), —Get-
ting ready$_4$, our$_5$ children$_6$ taking along$_7$, to those ones$_8$ to

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htsi$_7$, orʌʌkʌhu$_8$ motsotaiboo?ʌʌkʌhu$_9$ nuraa$_{10}$.— 9. marii$_1$ kʌakwʌka$_2$, sitʌʌ$_3$ hibipʌnʌʌ$_4$ pibiatsuhniniwanʌʌyu$_5$, tʌasʌ$_6$ ta?kwʌbainu$_7$. 10. sitʌkʌse?$_1$ wa?ihpʌ?$_2$ sʌmʌ?a$_3$ rʌasʌ$_4$ pʌwa?iti$_5$ rʌrʌe?tʌkati$_6$ nimainu$_7$. 11. —kima$_1$. 12. orʌʌ-kʌhu$_1$ tanʌ$_2$ raiboo?ʌʌkʌhu$_3$ nuraa$_4$.— mekʌ$_5$. 13. sitʌ-kwʌkʌse?$_1$ nahmetʌ$_2$ pʌhʌ$_3$ ohnáa?rʌrʌe?tihi$_4$ habikonokoko$_5$ tohímʌka$_6$. 14. si?anetʌkʌse?$_1$ sitʌʌ$_2$ urʌʌkʌhu$_3$ nuraanu$_4$, marʌʌ$_5$ nʌʌhtʌmakʌ$_6$ wekwinu$_7$. 15. si?anakʌse?$_1$ marʌʌ$_2$ huumasʌapʌ$_3$ ʌkʌsʌ$_4$ soohpuhikatʌ$_5$ pʌtuhkati$_6$ tuhʌkia-hkaku$_7$, wanʌʌyu$_8$. 16. sitʌkʌse?$_1$ mahrʌmatʌ$_2$, —iki$_3$ tanʌ$_4$ ituhka$_5$ piahuuhpa?a$_6$ yʌkwi$_7$.— mekʌ$_8$. 17. sitʌʌ-kʌse?$_1$ wohyaku$_2$ maba?a$_3$ yʌkwinu$_4$. 18. marii$_1$ yʌkwi-hkakukʌse?$_2$ sokʌhʌ$_3$ marʌʌ$_4$ kahnikʌ$_5$ pibianiwanʌʌyu$_6$, rʌasʌ$_7$ na?aruuyu$_8$. 19. pʌi$_1$ yʌkwihkakukʌse?$_2$ sʌmʌ?a$_3$ mahrʌmatʌna$_4$ tua?kʌse?$_5$, —piah$_6$. hipa?a$_7$ tanʌ$_8$ yʌkwihka$_9$?— mekʌ$_{10}$. 20. sitʌkʌse?$_1$ ma$_2$ pia?$_3$, —yuukarʌ$_4$. keta?$_5$ rekwaarʌ$_6$.— 21. sitʌkʌse?$_1$ tuinʌhpʌ?$_2$, —piah$_3$. ʌ$_4$ mo?e$_5$ nʌ$_6$ uhtu$_7$.— mekʌ$_8$. 22. ma$_1$ mo?e$_2$ yaahuniihtsi$_3$,

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those of 'bearded white man$_9$' (you) run$_{10}$.— 9. As$_3$ they$_1$ went to go out$_2$, these$_3$ drunks$_4$ were talking very mean$_5$ also$_6$ were shooting$_7$. 10. This$_1$ woman$_2$ called$_7$ one$_3$ (who) also$_4$ like her$_5$ has children$_6$. 11. —Come$_1$! 12. To those ones$_1$ to (the) white people$_3$ let's$_2$ run$_4$,— (she) said$_5$. 13. These two$_1$ are together$_2$, are carrying in (their) arms$_4$ their$_3$ little babies$_4$ in night cradles$_5$. 14. At this place$_1$ these$_2$ ran$_4$ to them$_3$, entered$_7$ in$_6$ their$_5$ fence$_4$. 15. Here$_1$ their$_2$ grown trees$_3$ still$_4$ has many leaves$_5$ (and) was standing$_6$ (being) darkly shaded$_7$ around under it$_8$. 16. This$_1$ /is/ one of them$_3$ said$_8$, —Let's$_4$ sit$_7$ here$_5$ under this$_6$ on (this) big log$_8$.— 17. These$_1$ in a row$_2$ sat$_4$ on it$_3$. 18. As$_3$ they$_1$ are sitting$_2$, there$_5$ at$_5$ their$_4$ camp$_5$ (there) was loud talking$_6$ and$_7$ fighting$_8$. 19. As$_2$ they$_1$ are sitting$_2$, one$_3$ of them$_4$ (her) son$_5$ said$_{10}$, —Mother$_5$. On what$_7$ are$_8$ we$_8$ sitting$_9$?— 20. This$_1$ his$_2$ mother$_3$ (said), —Sit still$_4$. Don't$_5$ talk$_6$!— 21. This$_1$ little boy$_2$ said$_3$, —Mother$_3$! Give$_7$ me$_6$ your$_4$ hands$_5$!— 22. Fetching$_3$

Humor in Ridicule

529 —ihka$_4$ masukaa$_5$. — mekʌ$_6$. 23 sitʌkʌse?$_1$ ma$_2$ pia?$_3$, —hipa?atsa$_4$ ranʌse?$_5$ yʌkwikʌhutu?i$_6$? piahuuhpa?a$_7$ tanʌ$_8$ yʌkwihkatʌʌ$_9$. — mekʌ$_{10}$. 24. sitʌkʌse?$_1$ tuinʌhpʌ?$_2$ ke$_3$ narahkuparʌ$_4$, —piah$_5$. itʌtsa?$_6$ taa$_7$ yʌkwihkana$_8$ yʌyʌ-mukʌhʌniitʌ$_9$. — mekʌ$_{10}$. 25. sitʌkʌse?$_1$ ma$_2$ pia?$_3$, —niyukarʌ$_4$. — me$_5$ ma$_6$ niikwiiyu$_7$. 26 sitʌkʌse?$_1$ tʌaaʌ$_2$, —piah$_3$. ʌ$_4$ mo?e$_5$ nʌ$_6$ uhtu$_7$. — mekʌ$_8$. 27. sitʌkʌse?$_1$ pʌ$_2$ mo?e$_3$ ma$_4$ mo?okʌ$_5$ mʌʌnu$_6$. 28. ma$_1$ mo?ekʌse?$_2$ sitʌ$_3$ yaahtsi$_4$, —ihka$_5$ masukaa$_6$. — mekʌ$_7$. 29. sitʌkʌse?$_1$ ma$_2$ pia?$_3$ ma$_4$ masukaahtsi$_5$, ma$_6$ kwa-sima$_7$ tsaainu$_8$. 30. sitʌkʌse?$_1$ nanihkupʌkatʌ$_2$ suhka$_3$ bʌ$_4$ tʌi?a$_5$, —kwi?tanáai?$_6$. ʌ$_7$ manaa?nakwʌhi$_8$ masukaa$_9$. — mekʌ$_{10}$. 31. sitʌkʌse?$_1$ ma$_2$ masúkaanu$_3$, ma$_4$ na-kima$_5$ tsaainu$_6$. 32. sitʌkʌse?$_1$ wa?ihpʌ?$_2$ ma$_3$ nakima$_4$ tsaaihtsi$_5$, yahnénu$_6$. 33. yahnetʌ$_1$, yahnetʌ$_2$, pʌ$_3$ tʌeti$_4$ sokoko$_5$ mahbénu$_6$. 34. sitʌsu?akʌse?$_1$ ma$_2$ tʌi?$_3$ nani-hkupʌkatʌ$_4$, yʌtsʌnu$_5$. 35. sʌmʌ?oyetʌ$_1$ marii$_2$ yorihka$_3$, sitʌ$_4$ motsotaiboo?a$_5$ pitsipʌbimoróo?$_6$ yʌtsʌhtsi$_7$, marʌʌ?a-

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529 her$_1$ hand$_2$, (he) said$_4$. --Feel$_5$ this$_6$!— 23. This$_1$ his$_2$ mother$_3$
522 said$_{10}$. —On what should$_4$ we$_5$ be sitting$_6$? We$_8$ are sitting$_9$ on a big log$_7$.— 24. This$_1$ little boy$_2$ (does) not$_3$ give up$_4$. said$_{10}$. —Mother$_5$! This$_6$ our$_7$ seat$_8$ is moving much$_9$.— 25. This$_1$ his$_2$ mother$_3$ said to$_5$ $_7$ him$_4$. --Sit still and keep quiet$_4$!— 26. This one$_1$ again$_2$ said$_3$. —Mother$_3$! Give$_7$ me$_6$ your$_4$ hand$_5$!— 27. This one$_1$ placed$_4$ her$_2$ hand$_3$ in$_5$ his$_4$ hand$_5$. 28. This one$_3$, taking$_6$ her$_1$ hand$_2$, said$_7$. --Feel$_4$ this$_5$!— 29. This$_1$ his$_2$ mother$_3$ feelings it$_4$, took hold$_5$ on$_7$ its$_6$ tail$_7$. 30. This one$_1$ is laughing herself to death$_2$, said to$_{10}$ that one$_3$ her$_4$ friend$_5$, —kwi?tanáa?i$_6$, [her name] Feel$_9$ on$_8$ your$_7$ further side$_5$!— 31. This one$_1$ felt$_3$ it$_2$, took hold$_6$ on$_5$ its$_4$ ear$_5$. 32. This$_1$ woman$_2$ taking hold$_5$ on$_4$ its$_3$ ear$_4$. laughed$_6$. 33. (She) is laughing$_1$, is laughing$_2$, (she) dropped$_4$ her$_3$ little one$_4$ to the ground$_5$. 34. This one also$_1$ her$_2$ friend$_3$ is laughing herself to death$_4$, (she) got up$_5$. 35. As$_3$ all of them$_1$ /they$_2$/ got up$_5$, this$_4$ bearded white man's$_5$ milk

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
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Comanche Texts

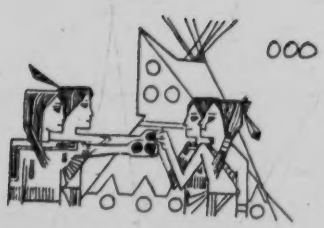
tahpu$_8$ mi?anu$_9$. 36. sit^kw^k^se?$_1$ wa?ihp^?an^kw^$_2$, 539
—piahuuhpa?a$_3$ takw^$_4$ ta$_5$ y^kwihkana$_6$ suat^$_7$, — mek^$_8$.
37. sit^^$_1$ wihnu$_2$ suhkut^$_3$ ta$_4$ r^su?naahka$_5$, pitu^$_6$
p^^$_7$ kahnik^hu$_8$ mi?anu$_9$. 38. subet^$_1$.

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cow$_6$ getting up$_7$, went$_9$ away from them$_8$. 36. These two$_1$ 539
women$_2$ said$_8$. --On a big log$_3$ we$_4$ thought$_7$ our$_5$ seat$_6$ (was).— 522
37. These$_1$ then$_2$ from there$_3$ when$_5$ it$_4$ was quiet$_5$, went$_9$ back$_6$
to$_8$ their$_7$ house$_8$. 38. That is all$_1$.



12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

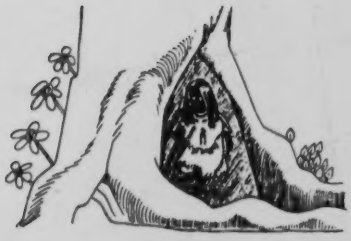


MANNERS AND MORALS

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XVIII

539 1. soobe?ʌʌkʌtsa?$_1$ rʌʌ$_2$ su?ana$_3$ nʌmʌnʌʌ$_4$ hunu?bihta$_5$ kʌma?kʌ$_6$ kahnʌba?ĭ$_7$. 2. surʌʌkʌse?$_1$ tʌbehkanu$_2$, pimoróo?a$_3$. 3. su?anakʌse?$_1$ urʌʌ$_2$ una?ru$_3$ sʌsʌmʌ?nʌʌ$_4$ nʌmʌnʌʌ$_5$ tʌʌsʌ$_6$ kahnʌba?ĭ$_7$. 4. marʌʌ$_1$ pia?kʌse?$_2$ sʌmʌ?ma?ai$_3$ tʌtaatʌma?ai$_4$ pʌ$_5$ petʌ?ma?ai$_6$ urʌʌkʌhu$_7$ kahnʌmi?anu$_8$. 5. sitʌkwʌkʌse?$_1$ marʌʌkʌ$_2$ bitʌnu$_3$, pʌhʌ$_4$ omomʌsʌ$_5$. 6. sitʌʌkʌse?$_1$ tʌmarʌʌmoaku$_2$ mahri$_3$ makanu$_4$. 7. pʌi$_1$ takʌkakʌse?$_2$ sitʌ$_3$ tʌtaatʌ$_4$ mas petʌ?$_6$ urʌʌ$_7$ tʌrʌe?tʌʌma?ai$_8$ nohʌmi?anu$_9$. 8. sitʌkʌse?$_1$ ma$_2$ pia?$_3$ urʌʌma?ai$_4$ pʌnʌ$_5$ wanarohpetĭbʌnĭ$_6$. 9. sitʌkʌse?$_1$ ma$_2$ pia?$_3$, —kima$_4$ petʌ$_5$. miaru?ĭ$_6$ takwʌ$_7$. — me$_8$ yʌkwiiyu$_9$. 10. sitʌkʌse?$_1$ tʌehpʌ?rʌ$_2$ su?ana$_3$ urʌʌ$_4$

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1. Long ago$_1$, it is said$_2$, there somewhere$_3$ Indians$_4$ had a camp$_7$ beside$_6$ (a) creek$_5$. 2. Those ones$_1$ killed$_2$ a cow$_3$. 3. There$_1$ along (the) other side of$_2$ them$_3$ some$_4$ Indians$_5$ also$_6$ had a camp$_7$. 4. Their$_1$ mother$_2$ with one$_3$ little one /with$_4$/ her$_5$ daughter /with$_6$/ went to visit$_8$ /to/ them$_7$. 5. These two$_1$ arrived$_2$ to them$_3$ on$_5$ their$_4$ feet$_5$ (walking). 6. These ones$_1$ fed$_4$ those two$_3$ much$_2$. 7. When$_2$ they$_1$ ate$_2$, this$_3$ little one$_4$ her$_5$ daughter$_6$ went to play$_9$ with$_8$ their$_7$ children$_8$. 8. This$_1$ her$_2$ mother$_3$ played cards much$_6$ with them$_4$ herself$_5$. 9. This$_1$ her$_2$ mother$_3$ said$_4$ 9. —Come$_4$ daughters$_3$. We$_7$ will go$_4$.— 10. This$_1$ child$_2$ was playing$_8$ with (the) daugh-

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

Comanche Texts

muhyʌkʌ$_5$ kahnikatʌʌ$_6$ petʌ?ma?ai$_7$ nohĩ́yu$_8$. 11. sitʌkʌse?$_1$ tʌehpʌ?rʌ$_2$ pʌ$_3$ pia?a$_4$ pʌmʌ$_5$ nimaihkana$_6$ nakanu$_7$. 12. sitʌkwʌkʌse?$_1$ tʌrʌehpʌ?rʌkwʌ$_2$ nanisuyaketi$_3$ nohitʌeti$_4$ nohĩ́hpʌni$_5$. 13. sitʌkʌse?$_1$ pʌ$_2$ pia?a$_3$ nimaihkana$_4$ pʌ$_5$ ʌhʌruhkaku$_6$ sihka$_7$ pʌhʌ$_8$ nohitʌeti$_9$ yaahtsi$_{10}$, tunehtʌʌnu$_{11}$, pʌ$_{12}$ pia?waka$_{13}$ bitʌnu$_{14}$. 14. sitʌkwʌ$_2$ suhkutʌ$_2$ pʌʌ$_3$ kahnikʌhu$_4$ sukʌhu$_5$ una?rʌru$_6$ pitusʌ$_7$ mi?anu$_8$ 15. sitʌkʌse?$_1$ pʌ$_2$ pia?binakwʌ$_3$ mi?ano?o$_4$. 16. sitʌkʌse?$_1$ ma$_2$ pia?$_3$, —namʌsohi$_4$.— me$_5$ yʌkwiiyu$_6$. 17. sitʌkwʌ$_1$ suku$_2$ hunu?ma$_3$ pitʌnu$_4$. 18. sitʌ$_1$ ma$_2$ pia?$_3$ pʌ$_4$ napʌha$_5$ tsahkwe?yu?itsi$_6$, sihka$_7$ pʌ$_8$ petʌ?a$_9$ pʌ$_{10}$ kwahikʌku$_{11}$ noomaninu$_{12}$. 19. sitʌkʌse?$_1$ ma$_2$ pia?$_3$, —namʌsohitʌ$_4$ takwʌ$_5$. tukanihumi?arʌ$_6$ ma?$_7$.— me$_8$ yʌkwihtsi$_9$, umunakwʌ$_{10}$ mi?aayu$_{11}$. 20. sitʌkʌse?$_1$ ma$_2$ petʌ?$_3$ suhka$_4$ nohitʌeti$_5$ pʌ$_6$ yaapʌha$_7$ piahuuhpihta$_8$ kuwo?nepʌha$_9$ pu?e$_{10}$ kima?kʌ$_{11}$ wʌnʌku$_{12}$, sihka$_{13}$ nohitʌeti$_{14}$ siki$_{15}$ ma$_{16}$ tʌha?wokakʌ$_{17}$ tsahkárʌkʌnu$_{18}$. 21. suku$_1$ ma$_2$ bʌahtsi$_3$, wihnu$_4$ mi?anu$_5$, pʌʌ$_6$ kahnikʌhu$_7$ uhka$_8$ pʌ$_9$ yaahtsi$_{10}$.

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ter$_7$ (of the ones) camping$_6$ there$_5$ to (the) east$_5$ of them$_4$.
11. This$_1$ child$_2$ the one$_3$ her$_3$ mother$_4$ called$_6$, heard$_7$.
12. These two$_1$ children$_2$ were playing much with$_5$ (a) pretty$_3$ little doll$_4$. 13. This one$_1$, the one called by$_4$ her$_2$ mother$_3$, taking$_{10}$ under$_6$ her$_5$ blanket$_6$ this$_7$ their$_8$ little doll$_9$ ran$_{11}$, (and) arrived$_{14}$ to$_{13}$ her$_{12}$ mother$_{13}$. 14. These two from there$_2$ went$_8$ back$_7$ there$_6$ on to the other side of it$_6$ [creek] to$_4$ their$_3$ camp$_4$. 15. This one$_1$ is traveling$_4$ behind$_3$ her$_2$ mother$_3$ said$_5$ $_6$, --Hurry up$_6$.— 17. These two$_1$ arrived$_4$ there$_2$ on (the) creek$_3$. 18. /This$_1$/ her$_2$ mother$_3$ taking off$_6$ her$_4$ shoes$_5$, carried across$_{12}$ /this$_7$/ her$_8$ daughter$_9$ on$_{11}$ her$_{10}$ back$_{11}$.
19. /This$_1$/ her$_2$ mother$_3$ was going$_{11}$ ahead of her$_{10}$ saying$_8$ $_9$, —We$_5$ are hurrying$_4$. It$_7$ is about to get dark$_6$.— 20. As$_{12}$ big tree$_8$ burned hollow$_9$ stood$_{12}$ beside$_{11}$ (the) trail$_{10}$. /this$_1$/ her$_2$ daughter$_3$ set /it/ up$_{18}$ this$_{13}$ little doll$_{14}$ /that$_4$ little doll$_5$/ that$_7$ she$_6$ took$_7$ here$_{15}$ in$_{17}$ its$_{16}$ hollow$_{17}$. 21. Leaving$_3$ it$_2$ there$_1$ then$_4$ (she) went$_5$; (of) that$_2$ what$_{13}$ she$_{11}$ will go$_{12}$

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
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Manner and Morals

539 pʌ$_{11}$ miaru?i̲ha$_{12}$ rʌ?ʌyana̲$_{13}$, pʌ$_{14}$ ahpʌ?a$_{15}$ pʌ$_{16}$ tʌrʌhka-ru?i̲ha$_{17}$ ke$_{18}$ suwaaiku̲$_{19}$. 22. pʌmʌ$_{1}$ u$_{2}$ wʌhpa?itu?i̲ha$_{3}$ ta?ʌyat̲ʌ$_{4}$, surʌ$_{5}$ suhka$_{6}$ nohitʌeti$_{7}$ suku̲$_{8}$ nah$_{9}$ bʌanu̲$_{10}$. 23. subet̲ʌ$_{1}$.

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taking$_{10}$ (with) her$_{9}$ to$_{7}$ their$_{6}$ house$_{7}$ is afraid$_{13}$, as$_{19}$ her$_{14}$ father$_{15}$ (does) not$_{18}$ want$_{19}$ her$_{16}$ to steal$_{17}$. 22. Being afraid$_{4}$ that$_{3}$ he$_{2}$ will whip$_{3}$ her$_{1}$, that one$_{5}$ (girl) just$_{9}$ left$_{10}$ that$_{6}$ little doll$_{7}$ there$_{8}$. 23. That is all$_{1}$.

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12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
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XIX

599 1. soobe?ʌkʌtsa?$_1$ rʌa$_2$ su?ana$_3$ u$_4$ toyakʌma?kʌ$_5$ pʌhe-
htʌ$_6$ kahníba?i$_7$. 2. surʌʌkʌse?$_1$ nah$_2$ kehena$_3$ rʌ?ʌyatʌ$_4$,
yuukahníba?i$_5$. 3. urʌʌ$_1$ piabaraiboo?kʌse?$_2$, —tuibihtsi-
?anʌʌ$_3$. 4. toyamatuka$_1$ mi?atsi$_2$, u?ahri$_3$ ta?siwóo?a$_4$
mʌʌ$_5$ tʌbitsi$_6$ yuhuwehki?ha$_7$ tai$_8$ tʌbehkakʌ$_9$. 5. tai$_1$
wokwetʌhkaru?ika$_2$. — 6. sitʌʌkʌse?$_1$ tuibihtsi?anʌʌ$_2$
si?anetʌ$_3$ tʌhʌyakʌahtsi$_4$, toyabetu$_5$ nuraanu$_6$ 7. sehka$_1$
ta?siwóo?a$_2$ tʌmarʌʌmoaku$_3$ sonitoohkaku$_4$, marʌʌkʌhu$_5$
kʌahupiitʌ$_6$. 8. aʌmʌ?a$_1$ ta?siwóo?a$_2$ tʌmarʌʌmoari$_3$
yuhukati$_4$ sitʌʌ$_5$ si?ahru$_6$ tʌbehkanu$_7$, ma$_8$ rʌhanitsi$_9$,
pʌʌ$_{10}$ tʌnoowapiha$_{11}$ tʌnookʌtsi$_{12}$, pʌʌ$_{13}$ kahnikʌhu$_{14}$
mi?anu$_{15}$. 9. marii$_1$ bitʌhkakʌse?$_2$ marʌʌ$_3$ nanawa?ihpʌ-

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1. Long ago$_1$, it is said$_2$, there somewhere$_3$ beside$_5$ that$_4$ mountain$_5$ old time Indians$_6$ had a camp$_7$. 2. Those ones$_1$, afraid of$_4$ nothing$_{2\,3}$, camped unconcerned$_5$. 3. Their$_1$ big chief$_2$ (said), —Young men$_3$. 4. Going$_2$ along there$_3$ on to the mountain$_1$, kill for$_9$ us$_8$ (a) buffalo$_4$, what$_7$ you$_6$ really$_5$ find (is) fat$_7$. 5. We$_1$ will eat peyote$_2$.— 6. These$_1$ young men$_2$ at this place$_3$ going out on horse back$_4$, ran$_4$ towards the mountains$_5$. 7. As$_4$ those various$_1$ buffalo$_2$ are grazing$_4$ much$_3$, (they) went up and arrived$_4$ to them$_5$. 8. These ones$_5$ along there$_6$ (having) killed$_7$ one$_1$ buffalo$_2$ having$_4$ much$_3$ fat$_4$, butchering$_9$ it$_8$, (and) loading$_{13}$ their$_{10}$ pack animals$_{11}$, (they) went$_{15}$ to$_{14}$ their$_{13}$ camp$_{14}$. 9. When$_3$ they$_1$ arrived$_3$, their$_3$

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ʔanʌʌ$_4$ sihka$_5$ tʌhkapʌha$_6$ tsaaku$_7$ makáʔmukinu$_8$. 10. si- 539
tʌʌkʌse$_1$ pʌʌ$_2$ wokwekahni$_3$ karʌkʌnu$_4$. 11. sitʌkʌse$_1$
·marʌʌ$_2$ paraiboo$_3$, —meekuka$_4$ tuibihtsiʔanʌʌ$_5$. 12. sʌmʌ-
namakaʔmukiika. 13. tai$_1$ wekwituʔika$_2$. — 14. setʌʌkʌse$_1$
pʌʌ$_2$ pikanamʌsoapʌha$_3$ sʌmʌʔoyetʌ$_4$ namʌsóanu$_5$. 15. tʌ-
bitsi$_1$ tsaakʌse$_2$ sitʌʌ$_3$ nabuniiyu$_4$. 16. sʌmʌʔ$_1$ ruibi-
htsi$_2$ pʌʌ$_3$ wokwekahnikʌhu$_4$ miʔatsi$_5$, pʌi$_6$ kohtóokʌnu$_7$.
17. sitʌkʌse$_1$ wihnu$_2$ marʌʌ$_3$ paraiboo$_4$, —kimaka$_5$ -
meeku$_6$. tai$_7$ wekwituʔika$_8$. — me$_9$ urii$_{10}$ niikwiiyu$_{11}$.
18. sitʌʌkʌ-e$_1$ sʌmʌʔoyetʌ$_2$ pʌʌ$_3$ puhanamaka?mukipʌha$_4$
himahtsi$_5$, wekwinu$_6$. 19. surʌʌkʌse$_1$ wihnu$_2$ urʌʌ$_3$
wobiwihtua$_4$ pikʌráʌkki$_5$. 20. sitʌʌ$_1$ wihnu$_2$ tʌnikwʌmiʔa$_3$.
21. suni$_1$ marii$_2$ nayʌkwibʌnikukʌse$_3$ soʔana$_4$ marʌʌ$_5$
kwihneʔnakwʌ$_6$ u$_7$ royakarʌku$_8$. suʔana$_9$ uma$_{10}$ sʌmʌʔ$_{11}$
ruibihtsi$_{12}$ pʌ$_{13}$ notsaʔkaʔmaʔai$_{14}$ paʔanai$_{15}$ urʌʌ$_{16}$ kahni$_{17}$
piaʔekakuhtabéahkaku$_{18}$, urii$_{19}$ buninu$_{20}$. 22. sitʌkʌse$_1$
sihka$_2$ bʌ$_3$ naʔwaʔihpʌʔa$_4$, --yee$_5$. urʌʌkʌhu$_6$ nʌʔ$_7$

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women folk$_4$ prepared$_8$ this$_3$ meat$_6$ good$_7$. 10. These ones$_1$ set up$_4$ their$_2$ peyote teepee$_3$. 11. /This$_1$/ their$_2$ chief$_3$ (said) --Now$_4$ young men$_5$. 12. Everyone get himself ready$_1$. 13. We$_1$ will go in$_2$.-- 14. Those various ones$_1$, everyone$_4$ (of them) dressed in$_5$ their$_2$ buckskin clothes$_3$. 15. These ones$_3$ were looking$_4$ very$_1$ good$_2$. 16. One$_1$ young man$_2$, goings$_5$ to$_4$ their$_3$ peyote teepee$_4$, made a fire for$_7$ them$_6$. 17. /This$_1$/ then$_2$ their$_3$ chief$_4$ said to$_9$ $_{11}$ them$_{10}$, —Come$_5$ now$_6$. We$_7$ will go in$_8$.-- 18. These ones$_1$, /everyone$_2$/ gettings$_5$ their$_3$ prepared medicine outfits$_4$, went in$_6$. 19. These ones$_1$ then$_2$ began to beat$_5$ their$_3$ drum$_4$. 20. These ones$_1$ then$_2$ go on singing$_3$. 21. As$_3$ they$_2$ were continuings that way$_1$, over there somewhere$_4$, as$_8$ [where] that$_7$ mountain sits$_8$ north of$_6$ them$_5$, there$_9$ on it$_{10}$ one$_{11}$ young man$_{12}$ with$_{14}$ his$_{13}$ sweetheart$_{14}$ saw$_{20}$ them$_{19}$ from above$_{15}$, as$_{18}$ their$_{16}$ teepee$_{17}$ shows big red firelight$_{18}$. 22. This one$_1$ said$_{10}$ $_{11}$ (to) this$_2$ /his$_3$/ woman$_4$, --Oh$_5$. I$_7$ want$_9$ to go$_8$ to them$_6$.—

Manners and Morals

539 mi?apahaa suwaaitaa.— mee yakwiiyuu. 23. sitakase?a wa?ihpa?a. —haaa. nahi na?a sikia urakahua a mi-?akaa, kararu?iha. — mekau. 24. —nooa na?a baetsakua na rahkaru?iha himahtsia, kimanua. — mea ua niikwii-yuu. 25. sitakase?a si?anetaa marakahua toyametaa weehtsia, pai pukuba?aa to?itsia. urakahua mi?anuu, si?anaau marakaa ikahúpiitaa, marama?aia wokwetahka-nuu. 26. maa raahkakase?a sitaa paa taarahkaru?iha sama?aa naai?bihta paama?aihkua tsawekwikaa, sitau tahkánuu. wihnuu kaanuu. 27. sitakase?a tuibihtsi?a suhkaa pa na?wa?ihpa?aa tahkaru?iha himahtsia, —miaru?ia na?a. — mee yakwiiyuu. 28. si?anetaa mi?atsia, paa na?wa?ihpa?waka bitanua, mahkai pa takahimaka-?iha maa makanuu. 29. sitakwakase?a maa rakaka, pahai pukunahba?aa kaahtsii, paa kahnikahua mi?anua. 30. suni ua nahaniikukase?a sama?a ua haitsia atabi-tsia. —tsaatia na?a namanahnie suwaaitaa. — mee

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23. This woman said. —Yes. As you go to them. I will just stay here.— 24. —You must (be) getting what I will eat (in the) morning, come,— (she) said to him. 25. This one at this place going down to them away from the mountain (having) mounted on his horse went to them. here (he) arrived and went in to them, ate peyote with them. 26. When it was morning, when one young woman with water entered carrying what they /these ones/ will eat (in the) mornings, these ones ate, then went out. 27. This young man, getting that (which) his woman will eat, said. —I will go.— 28. At this place going (he) arrived to his woman and fed her what he got to eat for that one. 29. These two when she ate, mounting on their horses went to their camp. 30. As it happened along that way, one (of) his friend(s) [from] another tribe said to him. —I want (a) good Indian name.— 31. This young Indian man (said),

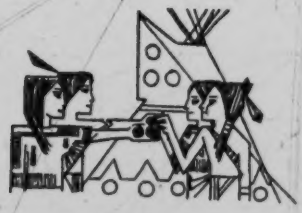
Comanche Texts

539 u$_{13}$ niikwiiyu$_{14}$. 31. sitʌkʌse?$_1$ nʌmʌruibihtsi?$_2$, —nohi?$_3$ tsaaku$_4$ nʌʌ$_5$ ʌ$_6$ nahnĩamakʌhutu?i$_7$. — 32. —hakaise?$_1$ ʌnʌ$_2$ nʌ$_3$ nihάhutu?i$_4$? — mekʌse?$_5$ surʌ$_6$ u$_7$ niikwiiyu$_8$. 33. —tsaati$_1$ nʌ?$_2$ ʌ$_3$ nahniamakaru?i$_4$, — mekʌse?$_5$ surʌ$_6$ u$_7$ niikwiiyu$_8$. 34. —toyama$_1$ karʌʌrʌ$_2$ ʌnʌ$_3$ nahniahkatu?i$_4$. — mekʌse?$_5$ suurʌ$_6$. 35. surʌ$_1$ usʌ$_2$ u$_3$ haitsi$_4$ sʌme$_5$ u$_6$ niha?i$_7$, ʌkʌsʌ$_8$ suhka$_9$ pʌmʌ$_{10}$ u$_{11}$ nahniamaka?iha$_{12}$ nahnĩaba?i$_{13}$ toyama$_{14}$ karʌʌri$_{15}$. 36. subetʌ$_1$.

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—I$_5$ will give$_7$ you$_6$ (a) very$_3$ good$_4$ name$_7$.— 32. —What$_1$ will$_4$ you$_2$ name$_4$ me$_3$?— that one$_6$ said to$_5$ $_8$ him$_7$. 33. —I$_3$ will give$_4$ you$_3$ (a) good$_1$ name$_4$,— that one$_6$ said to$_5$ $_8$ him$_7$. 34. That one$_6$ said$_5$, —You$_3$ will be named$_4$ 'Sits$_2$ on Mountain$_1$'. — 36. That one$_1$ /that$_2$/ his$_3$ friend$_4$ named$_7$ him$_6$ that way$_5$, still$_8$ that one$_9$ /what$_{12}$/ he$_{11}$ gave (a) name to$_{12}$ /him$_{10}$/ had a name$_{13}$ 'Sits$_{15}$ on Mountain$_{14}$'.— 36. That is all$_1$.

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XX

539 1. su?anakʌtsa?$_1$ rʌa$_2$ sʌsʌma?nʌ$_3$ nʌmanʌʌ$_4$ nobitʌnu$_5$.
2. tʌtaatʌ$_1$ urʌʌ$_2$ petʌ?kʌse?$_3$ hunu?betu$_4$ mi?anu$_5$. 3. su-
?ana$_1$ u$_2$ rʌehbasiwanoo?karʌkukʌse?$_3$ tʌtaatʌ$_4$ kʌ?rahúu?$_5$
uma$_6$ wʌnʌ$_7$. 4. sitʌkʌsu?$_1$ pʌ$_2$ tʌehtʌʌhka?a?ma$_3$ u$_4$
wʌhká?anu$_5$. 5. tʌtaati$_1$ wihtue$_2$ pʌ$_3$ tsayaahkaku$_4$, u$_5$
bomanu$_6$. 6. u$_1$ sʌmʌbomʌtsi$_2$, bʌʌ$_3$ kahnikʌhu$_4$ mi?anu$_5$.
7. pitʌhtsi$_1$, bʌ$_2$ pia?a$_3$, —ihka$_4$ nʌ$_5$ bomapʌha$_6$ rayu-
?nɛtsi$_7$, nʌmi$_8$ hanikʌ$_9$. — 8. sitʌkʌse?$_1$ ma$_2$ pia?$_3$ pʌ$_4$
huu?awokʌku$_5$ marii$_6$ tayu?nekʌnu$_7$, pʌ$_8$ tʌhtsohpe?a$_9$
kuhpitsunikʌtsi$_{10}$, uba?aihtu$_{11}$ u$_{12}$ ro?kwʌrianu$_{13}$ 9. tʌrʌe-
hbarʌkwihtsipʌha$_1$ tsahkohi?huniihtsi$_2$, ukʌhi$_3$ yaa?etʌ$_4$,
uma$_5$ u$_6$ matsʌbaki?etʌ$_7$, marii$_8$ himimi?a$_9$. 10. sitʌʌ-

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1. Somewhere$_1$ it is said$_2$ some$_3$ Indians$_4$ camped$_5$. 2. Their$_2$ little$_1$ daughter$_3$ went$_5$ towards the creek$_4$. 3. There$_1$ where$_3$ that$_2$ little sand hill sits$_3$, (a) little$_4$ hackberry$_5$ stood$_7$ on it$_6$. 4. This one$_1$ chopped$_5$ it$_4$ down$_3$ with$_2$ her$_2$ little axe$_3$. 5. As$_4$ she$_2$ is carrying$_4$ (a) little$_1$ bucket$_3$, (she) picked$_4$ it$_3$. 6. Picking all of$_2$ it$_1$, (she) went$_5$ to$_4$ their$_3$ home$_4$. 7. Arriving$_1$, /she/ said to$_4$ her$_2$ mothers$_3$, —Pounding$_7$ this$_4$ my$_3$ pickings$_6$, fix (them) for$_9$ us$_8$.— 8. /This$_1$/ her$_2$ mother$_3$ pounded$_7$ them$_6$ in$_5$ her$_4$ wooden bowl$_3$, rendering$_{10}$ her$_8$ marrow fat$_9$, (she) poured$_{13}$ it$_{12}$ all over it$_{11}$. 9. Finding and breaking off$_2$ little switches$_1$, (she) takes$_4$ some of it$_3$, sticks$_7$ it$_6$ /on/ it$_5$, gives to$_9$ them$_8$. 10. These$_1$ children$_2$

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590 kʌ̲se?$_1$ tʌrʌehpʌ?rʌʌ$_2$ pʌʌ$_3$ kohtoopʌ̲ba?a$_4$ u$_5$ ku?tsiyaa?eeyu̲$_6$. 11. nanisuyakeku$_1$ u$_2$ otʌkwasʌkʌ?eeyu̲$_3$. 12. wihnu$_1$ surʌʌ$_2$ u$_3$ rʌhká?eeyu̲$_4$. 13. surʌʌkʌ̲se?$_1$ rʌrʌehpʌ?rʌʌ$_2$, —tʌbitsi$_3$ tsaa$_4$ ma?$_5$ bihnakamatʌ̲$_6$.— me$_7$ bʌʌ$_8$ pia?a$_9$ niikwi?eeyu̲$_{10}$. 14. surʌʌkʌ̲se?$_1$ tʌrʌehpʌ?rʌʌ$_2$ pʌʌ$_3$ kʌhto-?ipʌ̲ha$_4$ pʌʌ$_5$ kahtʌ́i?nʌʌ$_6$ tʌrʌe?tii$_7$ makama?eeyu̲$_8$. 15. urii$_1$ urii$_2$ makahkakʌ̲se?$_3$ urʌʌ$_4$ pia?$_5$, —nohi?$_6$ tsaaku$_7$ mʌnʌ$_8$ nʌ$_9$ rʌrʌe?tii$_{10}$ makanu̲$_{11}$.— mekʌ$_{12}$. 16. surʌkʌ̲se?$_1$ urʌʌ$_2$ pia?$_3$, —nʌsu?atsa?$_4$ tsaa$_5$ mʌi$_6$ manʌʌsukaaru?i̲$_7$.— me$_8$ urii$_9$ niikwiiyu̲$_{10}$. 17. si?anetʌ̲kʌse?$_1$ surʌ$_2$ pʌ$_3$ oo?rʌna$_4$ narʌbakina$_5$ tsahtó?inu̲$_6$, ukuhpaku$_7$ bʌ$_8$ ta?siwóo?wana?ʌ̲hi$_9$ tsahtó?inu̲$_{10}$. 18. suhka$_1$ urʌʌ$_2$ tʌebatsi?a$_3$, —ihka$_4$ nʌ?$_5$ ʌ$_6$ wana?ʌ̲hʌmaka?i̲$_7$.— 19. surʌkʌ̲se?$_1$ suhri$_2$ bihi?anih$_3$ wahabahtih$_4$ naropʌ̲si?iitih$_5$ uhri$_6$ napʌ̲mákanu̲$_7$. 20. si-tʌʌkʌ̲se?$_1$ si?anetʌ̲$_2$ mi?anu̲$_3$, pʌʌ$_4$ kahnikʌ̲$_5$ bitʌnu̲$_6$, pʌmʌ$_7$ u$_8$ sutaa?i̲ha$_9$ bʌʌ$_{10}$ pia?a$_{11}$ tsahpúnikʌnu̲$_{12}$, pʌʌ$_{13}$ ahpʌ?a$_{14}$ bitʌhka$_{15}$, u$_{16}$ narʌmu?ikʌnu̲$_{17}$. 21. surʌkʌ̲se?$_1$ urʌʌ$_2$

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over$_4$ their$_3$ fire$_4$ roasts$_6$ it$_5$ on sticks$_6$. 11. Nicely$_1$ it$_2$ cooks brown$_3$. 12. Then$_1$ those ones$_2$ eat$_4$ it$_3$. 13. Those$_1$ children$_2$ say to$_{7\ 10}$ their$_8$ mother$_9$. —It$_5$ really$_3$ tastes$_4$ good$_4$ (and) sweet$_6$.— 14. Those$_1$ children$_2$ went to feed to$_8$ their$_5$ neighbor's$_6$ children$_7$ their$_3$ left overs$_4$. 15. As$_3$ they$_2$ are feeding$_3$ them$_1$, their$_4$ mother$_5$ said$_{12}$. —You all$_8$ fed$_{11}$ my$_9$ children$_{10}$ very$_6$ good$_7$.— 16. /That$_1$/ their$_2$ mother$_3$ said to$_{8\ 10}$ them$_9$. —I also$_4$ will make$_7$ you$_4$ feel$_7$ good$_8$.— 17. At this place$_1$ that one$_2$ pulled out$_6$ her$_3$ clothes$_4$ (which are) bagged$_5$ [in a bag], from inside it [the bag] (she) pulled out$_{10}$ her$_8$ buffalo blanket$_9$. 18. (She said to) that$_1$ their$_2$ little sister$_3$, —I$_5$ give$_7$ you$_6$ this$_4$ blanket$_7$.— 19. That one$_1$ gave$_7$ /them$_6$/ those two$_2$ boys$_3$ two$_4$ beaded$_5$ moccasin$_7$. 20. These ones$_1$ at this place$_2$ went$_6$, (and) arriving$_6$ at$_3$ their$_4$ homes$_5$, (they) showed$_{12}$ their$_{10}$ mother$_{11}$ what$_9$ she$_8$ thought of$_9$ them$_7$, (and) when$_{13}$ their$_{13}$ father$_{14}$ arrived$_{15}$, (they) told$_{17}$ him$_{16}$. 21. That one$_1$ their$_2$ father$_3$ said$_9$, —Very$_4$ good (I think$_8$)

539 ahpʌ?$_3$, —nohi?$_4$ tsaakukia$_5$ tahʌ$_6$ tʌrʌe?tii$_7$ hanikʌnu$_8$. — mekʌ$_9$. 22. pʌetsʌkusʌkʌse?$_1$ surʌ$_2$ yatsʌhtsi$_3$, tʌhʌyaro-?itsi$_4$, urʌʌkʌhu$_5$ nuhkínu$_6$. 23. surʌkʌse?$_1$ urii$_2$ tekwʌ-nínu$_3$, —namaka?mukika$_4$, tai$_5$ nʌhkaru?ika$_6$. 24. inakwʌ-tsa?$_1$ hayarokwetʌʌ$_2$ pimoróo?nʌʌ$_3$ yuupʌnʌʌ$_4$ tai$_5$ tʌkwʌ-sʌru?i$_6$. — 25. sʌʌ?kʌse?$_1$ renahpʌ?$_2$, —hakani?yutʌ$_3$. ʌʌ$_4$ sinihku$_5$ tai$_6$ hanitʌ́ni?— 26. —nah$_1$ nʌ?tsu$_2$ ohka$_3$ wa-?ihpʌ?$_4$ tʌtaa$_5$ nʌmi$_6$ naahkaku$_7$, nʌ$_8$ rʌrʌe?tʌʌ$_9$ ma$_{10}$ hanikʌ?iha$_{11}$ tsaa$_{12}$ wʌsukaatʌ$_{13}$, sunihku$_{14}$ rai$_{15}$ hani-kʌʌtʌ$_{16}$. — mekʌ$_{17}$. 27 sitʌʌ$_1$ nʌkʌtsi$_2$, tʌmarʌʌmoaku$_3$ tʌkwʌsʌ́nu$_4$. 28. surʌʌkʌse?$_1$ nʌʌnʌʌ$_2$, —nohi?$_3$ tʌhtʌ-taatʌʌ$_4$ tʌrʌehpʌ?rʌʌ$_5$ tai$_6$ tsaahtʌhkakʌnu$_7$. — mekʌ$_8$. 29. sitʌʌ$_1$ wihnu$_2$ nʌkʌtsi$_3$, tʌmʌrʌʌmoaku$_4$ oo?ri$_5$ nahí-minu$_6$. 30. u$_1$ yʌihka$_2$, bʌʌ$_3$ nʌhkana$_4$ bʌanu$_5$. 31. usʌ-kʌ$_1$ sunihku$_2$ suhka$_3$ tʌtaatʌna$_4$ tʌehpʌ?rʌna$_5$ pomapʌnai$_6$ uhka$_7$ urii$_8$ namakʌkʌ$_9$, surʌʌ$_{10}$ usʌ$_{11}$ umetʌ$_{12}$ biahaninu$_{13}$. 32. subetʌ$_1$.

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our$_6$ children$_7$ (were) fixed for$_8$ (treated).— 22. Early morning$_1$ that one$_2$ getting up$_3$, mounting horseback$_4$, ran$_5$ to them$_6$, 23. That one$_1$ announced to$_1$ them$_2$, —Get ready$_4$, we$_5$ will dance$_6$. 24. In this direction$_1$ (are) four$_2$ fat$_4$ cattle$_5$ we$_5$ will butcher$_6$.— 25. One$_1$ man$_2$ (said), —Why are$_3$ you$_4$ in this way$_5$ telling$_7$ us$_6$ to do$_7$?— 26. —That$_3$ woman$_4$, when$_7$ we$_6$ happen to be$_7$ poor$_5$, what$_{11}$ she$_{10}$ did for$_{11}$ my$_8$ children$_9$ I$_2$ just$_1$ feeling$_{13}$ good$_{12}$ about$_{13}$ (it), in that way$_{14}$ (I) am fixing for$_{16}$ us$_{15}$,— (he) said$_{17}$. 27. These ones$_1$ dancing$_2$, butchered$_4$ a lot$_3$. 28. Those$_1$ Indians$_2$ said$_8$, —Very$_3$ little$_4$ children$_5$ fed$_7$ us$_6$ good$_7$.— 29. These ones$_1$ then$_2$ dancing$_3$, gave each other$_4$ much$_4$ clothing$_5$. 30. When$_2$ it$_1$ was evening$_2$, their$_3$ dancing$_4$ left off$_5$. 31. That$_1$ in that way$_2$ from$_4$ that$_3$ little$_4$ child's$_5$ pickings$_6$ as$_8$ they$_8$ fed each other$_9$ that$_7$, those ones$_{10}$ /that$_{11}$/ because of that$_{12}$ had a big doings$_{13}$. 32. That is all$_1$.

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12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma



XXI

534 1. soobe?ʌkʌtsa?$_1$ rʌʌ$_2$ su?ana$_3$ tuhkanáai?nʌʌ$_4$ kahnʌ́ba?i$_5$. 2. surʌʌkʌse?$_1$ tʌmarʌʌmoaku$_2$ tʌranʌ́?inu$_3$, hanibihta$_4$, kamúuta?a$_5$, puhibihnáa?a$_6$, taiboo?bihnáa?a$_7$, tʌasʌ$_8$ nakwʌ-si?a$_9$. 3. sunihku$_1$ urii$_2$ naahkakukʌse?$_3$ nʌmʌnʌ$_4$ urʌʌkʌ$_5$ nobitʌnu$_6$. 4. surʌʌkʌse?$_1$ bʌʌ$_2$ nʌmʌhanihne$_3$ atakwa?ʌ-?ai?etʌ$_4$, rʌasʌ$_5$ pʌʌ$_6$ nakwʌsi?a$_7$ wʌhtsito?a?etʌ$_8$, pahpa-?aku$_9$ u$_{10}$ koo?i?etʌ$_{11}$, u$_{12}$ rohtsáni?i?eeyu$_{13}$. 5. u$_1$ wʌhta-kʌmi?eku$_2$, u$_3$ kwisi?eeyu$_4$. 6. surii$_1$ nʌmʌnii$_2$ sumʌ$_3$ pʌʌ$_4$ atakwa?ʌ?aipʌma$_5$ tʌasʌ$_6$ pʌʌ$_7$ nakwʌsi?ma$_8$ nakwʌ-sipʌma$_9$ surii$_{10}$ nʌmʌnii$_{11}$ tʌmʌ?eeyu$_{12}$. 7. surʌʌkʌse?$_1$ nʌmʌnʌ$_2$ nahbi?anʌ$_3$, —ohka$_4$ ranʌ$_5$ tuhkanáai?tenahʌ?a$_6$ tʌmʌʌapʌkahti$_7$ noohtsi$_8$, okʌ$_9$ hunu?matu$_{10}$ mi?atsi$_{11}$,

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1. Long ago$_1$, it is said$_2$, there somewhere$_3$ (the) Wichitas$_4$ had a home$_5$. 2. Those ones$_1$ planted$_2$ much$_3$ corn$_4$, sweet potatoes$_5$, watermelons$_6$, cantaloupes$_7$, and$_8$ pumpkins$_9$. 3. As$_3$ they$_2$ are living$_3$ in that way$_1$, Indians$_4$ camped$_5$ by them$_6$. 4. Those ones$_1$ make parched corn of$_4$ their$_2$ Indian corn$_3$ also$_5$ (they) peel$_6$ their$_6$ pumpkins$_7$, cut$_{11}$ it$_{10}$ up$_{11}$ long$_9$, (and) hang$_{12}$ it$_{12}$ up$_{13}$. 5. When$_3$ it$_1$ partially dries$_2$, (they) braid$_4$ it$_3$. 6. Those$_1$ Indians$_2$ with that$_3$ (and) with$_5$ their$_4$ parched corn$_5$ also$_6$ with$_8$ their$_7$ pumpkins$_8$ with prepared pumpkin$_9$ those$_{10}$ Indians$_{11}$ trade with$_{12}$. 7. Those$_1$ Indian$_2$ boys$_3$ said$_{17}$, —Carrying off$_8$ some of$_7$ that$_4$ Wichita man's$_4$ crop$_7$ (and) going$_{11}$, there$_9$ on to the creek$_{10}$, we$_3$ cooking

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hanikwasʌkʌtsi$_{12}$, tʌasʌ$_{13}$ puhibihnáa?a$_{14}$ tanʌ$_{15}$ piarʌhka-ne$_{16}$. — mekʌ$_{17}$. 8. sitʌʌkʌse?$_1$ si?anetʌ$_2$ mi?anu$_3$, suku$_4$ hunu?ma$_5$ pitanu$_6$, pʌʌ$_7$ pabi?a$_8$. —tai$_9$ kohtookʌ$_{10}$, — mekʌ$_{11}$ u$_{12}$ niikwiiyu$_{13}$. 9. si?anetʌkʌse?$_1$ sitʌʌ$_2$ kohtoo-htsi$_3$, hanikwasʌkʌnu$_4$. 10. sʌmʌ?kʌse?$_1$ marʌʌmatʌ$_2$, —tsaati$_3$ nʌ?$_4$ su?ura?i$_5$. — mekʌ$_6$. 11. sitʌʌkʌse?$_1$, —hini$_2$ usʌ$_3$? — me$_4$ u$_5$ niikwiiyu$_6$. 12. surʌkʌse?$_1$, —tanʌwitsa$_2$ ruhkanáai?niwanʌkatʌ$_3$, ihka$_4$ raa$_5$ hanikwasʌkʌpʌha$_6$ tʌkʌ-bʌʌni$_7$. — mekʌ$_8$. 13. surʌʌkʌse?$_1$, —yee$_2$. haa$_3$. tsaatʌ$_4$ u?$_5$. tuhkanáai?niwanʌbanika$_6$. — mekʌ$_7$. 14. —sube?tsa?$_1$ urʌ$_2$ tuhkanáai?tenahpʌ?$_3$ taa$_4$ tuhkanáai?bihi?anii$_5$ tai$_6$ suatʌ$_7$, ke$_8$ tamʌmatu$_9$ musasunawa?itʌ$_{10}$. — 15. surʌkʌse?$_1$ urʌʌmatʌ$_2$, —namʌsohihtsika$_3$ namisituhkanáai?niwanʌ$_4$. tamʌmatu$_5$ u?$_6$ ro?itu?i$_7$. — mekʌ$_8$. 16. sʌmʌ?kʌse?$_1$ urʌʌ-matʌ$_2$, —yee$_3$ haitsi$_4$. ma$_5$ ma?oome$_6$. ma$_7$ nakwʌsi?tsa?-nikakʌtsi$_8$, ma$_9$ ma?oome$_{10}$. — mekʌ$_{11}$. 17. sʌme$_1$ u$_2$ ʌkʌyʌkwikakʌse?$_3$ surʌ$_4$ tuhkanáai?tenahpʌ?$_5$ urʌʌkʌhu$_6$ kimaayu$_7$. 18. surʌʌkʌse?$_1$, —yee$_2$. ikise?$_3$ ihka$_4$ hani-

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corn$_{12}$ (and) also$_{13}$ watermelons$_{14}$ we$_{15}$ will eat much$_{16}$.— 8. These ones$_1$ went$_3$, to this place$_2$ there$_4$ on the creek$_5$ arrived$_6$. (and they) said to$_{11\ 13}$ /him$_{12}$/, their$_7$ older brothers$_8$. —Make a fire for$_{10}$ us$_9$.— 9. At this place$_1$ these ones$_2$ making a fire$_3$, cooked corn$_4$. 10. One$_1$ of them$_2$ said$_6$, —I$_4$ thought of$_5$ a$_6$ good thing$_3$.— 11. These ones$_1$ said to$_{4\ 6}$ him$_5$, —What$_2$ it that$_3$?— 12. That one$_1$ said$_8$, —We ought to$_2$ talk Wichita$_3$ (and of) this$_4$ our$_5$ cooked corn$_6$ eat much$_7$.— 13. Those ones$_1$ said$_7$, —Oh$_2$. Yes$_3$. It$_5$ is good$_4$. All talk Wichita$_6$.— 14. —That way$_1$ that$_2$ Wichita man$_3$ '(They are) our Wichita boys$_5$,' will think$_7$ us$_6$ (to be), (and)/not$_8$/ won't be concerned$_{10}$ over us$_9$.— 15. That one$_1$ of them$_2$ said$_8$, —All hurrying up$_3$, quickly talk Wichita$_4$. On to us$_5$ he$_6$ will come up$_7$.— 16. One$_1$ of them$_3$ said$_{11}$, —Oh$_2$, friend$_4$. It$_5$ [the fire] stir up$_6$. Sticking pumpkin in$_8$ it$_7$, stir$_{10}$ it$_9$ up$_{10}$.— 17. As$_3$ he$_2$ just said$_5$ that$_1$, that$_4$ Wichita man$_5$ was coming$_7$ to them$_6$. 18. Those ones$_1$ (were) saying$_{8\ 9}$, —Oh$_3$. Here$_2$

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534 bihta$_{6}$ narʌmi?$_{6}$ kimaayu$_{7}$. — me$_{8}$ niwʌnʌtsi$_{9}$, surʌʌ$_{10}$ tunehtsʌnu$_{11}$. 19. surʌkʌse?$_{1}$ urʌʌ$_{2}$ pabi?$_{3}$, —ma$_{4}$ pamutsaa?matuka$_{5}$ tunehtsʌ$_{6}$. — mekʌ$_{7}$. 20. sitʌkʌse?$_{1}$ tenahpʌ?$_{2}$ marii$_{3}$ miakʌnu$_{4}$. 21. urii$_{1}$ miakʌtsi$_{2}$, sʌmʌ?$_{3}$ ku?nikakʌnu$_{4}$. 22. sitʌ$_{1}$ tʌmarʌʌmoaku$_{2}$ u$_{3}$ wʌhpá?inu$_{4}$, —nananʌʌ?maikuka$_{5}$ nʌ$_{6}$ rʌmʌsʌa?ena$_{7}$ po?sabihi?anʌʌ$_{8}$ ahi?bʌniyʌhka$_{9}$. — mekʌ$_{10}$. 23. sitʌkʌse?$_{1}$ si?anetʌ$_{2}$ sitʌʌ$_{3}$ nʌʌmbihi?anʌʌ$_{4}$ kahnikʌhu$_{5}$ mi?anu$_{6}$, urʌʌkʌ$_{7}$ bitʌhtsi$_{8}$. —mʌʌ$_{9}$ tua?nʌʌtukutsa?$_{10}$ nʌ$_{11}$ rʌmʌsʌapʌha$_{12}$ tʌmarʌʌmoaku$_{13}$ ahi?bʌni?nʌʌ$_{14}$. — mekʌ$_{15}$. 24. sitʌkʌse?$_{1}$ nʌmbihi?anʌʌ$_{2}$ ahpʌ?nʌʌ$_{3}$, —usʌ$_{4}$ tanʌ$_{5}$ mʌʌ$_{6}$ po?sahanipʌkahtu$_{7}$ mʌʌ$_{8}$ pukunii$_{9}$ uhka$_{10}$ tuhkanáai?tenahpʌ?a$_{11}$ rʌmakaru?i$_{12}$. — mekʌ$_{13}$ 25. sʌmʌ?kʌse?$_{1}$ urʌʌmatʌna$_{2}$ samohpʌ?$_{3}$, —nʌtsa?$_{4}$ nʌh$_{5}$ suhka$_{6}$ renahpʌ?a$_{7}$ tua?a$_{8}$ kuhmaruru?i$_{9}$. — mekʌ$_{10}$. 26. surʌkʌse?$_{1}$ u$_{2}$ samohpʌ?$_{3}$ tsaati$_{4}$ bʌ$_{5}$ puki$_{6}$ narʌnoo?rʌkitsi$_{7}$, wihnu$_{8}$ suhka$_{9}$ bʌ$_{10}$ samohpʌ?a$_{11}$ uba?a$_{12}$ u$_{13}$ rohtó?inu$_{14}$. 27. si?anetʌ$_{1}$ sitʌkwʌ$_{2}$ suhka$_{3}$ tuhkanáai?tenahpʌ?wakatu$_{4}$ mi?anu$_{5}$, mawaka$_{6}$ bitʌnu$_{7}$. 28. sitʌ$_{1}$ ma$_{2}$ samohpʌ?$_{3}$

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this$_{6}$ corn$_{5}$ owner$_{4}$ is coming$_{7}$,— (and) /those ones$_{10}$/ ran$_{11}$. 19. That one$_{1}$ their$_{2}$ older brother$_{3}$ said$_{7}$, —Run$_{4}$ onto$_{5}$ its$_{6}$ [the river's] bend$_{5}$.— 20. This$_{1}$ man$_{2}$ chased$_{4}$ them$_{3}$. 21. Chasing$_{2}$ them$_{1}$, (he) roped$_{5}$ one$_{3}$. 2. This one$_{1}$ [man] beat$_{4}$ him$_{3}$ a lot$_{2}$, (and) said$_{10}$, —(I) worked$_{6}$ hard (on) my$_{6}$ crop$_{7}$ (but) crazy boys$_{8}$ go around destroying$_{9}$.— 23. This one$_{1}$ at this place$_{2}$ went$_{4}$ to$_{5}$ these$_{3}$ boys'$_{4}$ homes$_{5}$, (and) arriving$_{8}$ /to them$_{7}$/ (he) said$_{15}$, —Your$_{9}$ sons$_{10}$ destroyed$_{14}$ my$_{11}$ crop$_{13}$ much$_{13}$.— 24. These$_{1}$ Indian boys'$_{2}$ fathers$_{3}$ said$_{13}$, —(For) /that$_{4}$/, for$_{7}$ your$_{6}$ crazy doings$_{7}$, we$_{5}$ will pay$_{12}$ that$_{10}$ Wichita man$_{11}$ your$_{8}$ horses$_{9}$.— 25. One$_{1}$ sister$_{2}$ of theirs$_{3}$ said$_{10}$, —I$_{4}$ will$_{9}$ just$_{8}$ marry$_{9}$ that$_{6}$ man's$_{7}$ son$_{8}$.— 26. /That one$_{1}$/ her$_{2}$ brother$_{3}$, saddling up$_{7}$ his$_{5}$ good$_{4}$ horse$_{6}$, then$_{8}$ that one$_{9}$ helped$_{14}$ /her$_{13}$/ his$_{10}$ sister$_{11}$ on it$_{12}$. 27. At this place$_{1}$ these two$_{2}$ went$_{3}$ towards$_{4}$ that$_{3}$ Wichita man$_{4}$, to him$_{4}$ (they) came$_{7}$. 28. This$_{1}$ her$_{2}$ brother$_{3}$ said to$_{11}$ this$_{4}$ man$_{5}$, —My$_{6}$ sister$_{7}$ your$_{8}$ son$_{9}$ will have in marriage$_{10}$.—

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sihka$_4$ renahpʌ?a$_5$, —nʌ$_6$ samohpʌ?tsa?$_7$ ʌ$_8$ tua?a$_9$ kuhma- 539
baitu?i$_{10}$. — mekʌ$_{11}$. 29. sitʌ$_1$ nai?bi$_2$ suhka$_3$ u$_4$ tua?a$_5$
tsaati$_6$ tuibihtsi?a$_7$ kuhmárunu$_8$. 30. sitʌkʌse?$_1$ tuhkanáai?-
tenahpʌ?$_2$ rʌsú?naanu$_3$, surʌʌ$_4$ pihi?anʌʌ$_5$ pʌmʌ$_6$ ai?ku$_7$
hani?ha$_8$ sukʌhu$_9$ nasúwatsinu$_{10}$. 31. subetʌ$_1$.

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29. This$_1$ young woman$_2$ married$_8$ /that$_3$/ his$_4$ son$_5$, (a) good$_6$ young man$_7$. 30. This$_1$ Wichita man$_2$ quieted down$_3$ (and) forgot about$_{10}$ what$_8$ those$_4$ boys$_5$ themselves$_6$ did$_8$ bad$_7$ there$_9$. 31. That is all$_1$.

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
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XXII

539 1. soobe?ʌkʌtsa?$_1$ rʌa$_2$ su?ana$_3$ ʌsʌmʌ?nʌʌ$_4$ kahnĩba?ĩ$_5$.
2. surʌʌkʌse?$_1$ manakwʌhi$_2$ tuu?eeyu$_3$. 3. u$_1$ yʌihumi?akukʌse?$_2$ surʌ$_3$ urʌʌ$_4$ pia?$_5$ ʌmʌ?a$_6$ pʌ$_7$ petʌ?a$_8$ nahnapʌhi$_9$, —tai$_{10}$ tʌkʌhmanibʌni$_{11}$ nʌʌ?$_{12}$.— mekʌ$_{13}$. 4. sitʌkʌse?$_1$ tʌtaatʌma?ai$_2$ pʌ$_3$ tua?ma?ai$_4$ pʌi$_5$ tuukʌmi?anu$_6$. 5. sitʌkwʌ$_1$ sukuu$_2$ parʌ-tsohpekʌ$_3$ pʌkʌhʌna$_4$ pʌʌ$_5$ tuu?ekʌ$_6$ bitʌnu$_7$. 6. sitʌ-kʌse?$_1$ ma$_2$ pia?$_3$ pʌhi$_4$ tuukʌnu$_5$. 7. si?anetʌ$_1$ sitʌh$_2$ pitusʌ$_3$ miahutu?ĩ$_4$. 8. surʌkʌse?$_1$ tʌtaatʌ$_2$ u$_3$ tua?$_4$, —tahi$_5$ muhne$_6$. nah$_7$ nʌ?$_8$ ʌpinakwʌ$_9$ mi?anooro?ĩ$_{10}$.— mekʌ$_{11}$. 9. sitʌkʌse?$_1$ ma$_2$ pia?$_3$ pʌhi$_4$ muhnehtsi$_5$, mi?anu$_6$. 10. sitʌkʌse?$_1$ bʌnʌ$_2$ tʌtaatʌ$_3$ ma$_4$ tua?$_5$ mabinakwʌ$_6$ nanaa-mʌano?o$_7$. 11. sitʌkʌse?$_1$ ma$_2$ pia?$_3$ ma$_4$ nabitʌbuninu$_5$.

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1. Long ago$_1$, it is said$_2$, there somewhere$_3$ some$_4$ had a camp$_5$. 2. Those ones$_1$ carried water$_3$ far$_2$. 3. When$_2$ it$_1$ is almost evening$_3$, /that one$_3$/ their$_4$ mother$_5$ said to$_{13}$ /one$_6$/ her$_7$ oldest$_8$ daughter$_9$, —You$_{13}$ cook much for$_{11}$ us$_{10}$.— 4. This one$_1$ with$_2$ her$_3$ little$_2$ son /with$_4$/ went to get water for$_4$ them$_5$. 5. These two$_1$ arrived$_7$ there$_2$ at (the) spring$_3$ (the) place$_4$ they$_5$ get water at$_6$. 6. This$_1$ his$_2$ mother$_3$ got water for$_5$ them$_4$. 7. At this place$_1$ these two$_2$ are about to go$_4$ back$_3$. 8. That$_1$ little$_2$ (one) her$_3$ son$_4$ said$_{11}$, —Lead$_6$ us$_5$. I$_8$ will$_{10}$ just$_7$ travel$_{10}$ behind you$_9$.— 9. /This$_1$/ his$_2$ mother$_3$ went$_6$ leading$_5$ them$_4$. 10. This one$_1$ himself$_2$, her$_4$ little$_3$ son$_5$, dallied$_7$ behind her$_6$. 11. /This$_1$/ his$_2$ mother$_3$

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12. surʌkʌse?$_1$ tʌtaatʌ$_2$ u$_3$ tua?$_4$ ke$_5$ kimarʌ$_6$, su?ana$_7$ pu?ekʌ$_8$ wʌnʌnu$_9$. 13. surʌkʌse?$_1$ u$_2$ pia?$_3$, —namʌsohi$_4$. tukanihumi?arʌ$_5$ ma?$_6$. — me$_7$ u$_8$ niikwiiyu$_9$. 14. surʌkʌse?$_1$ wihnu$_2$ u$_3$ pia?$_4$ wahábisuahupiitʌ$_5$, —hakani?yutʌkia$_6$ nʌ$_7$ rua?$_8$ nʌhi$_9$ muhnehtsi$_{10}$, nʌmunakwʌ$_{11}$ nuhkinoo?etʌ$_{12}$, nʌbinakwʌ$_{13}$ nanaamʌano?o$_{14}$ — mekʌ$_{15}$. 15. sitʌkʌse?$_1$ wihnu$_2$ ma$_3$ pia?$_4$ ma$_5$ wʌhtúinu$_6$. 16. sitʌkʌse?$_1$ tʌtaatʌ$_2$ tuinʌhpʌ?$_3$ mawakatu$_4$ kimarʌ$_5$, wʌnʌhúpiitʌ$_6$. 17. sitʌkʌse?$_1$ ma$_2$ pia?$_3$ pʌ$_4$ tuupʌha$_5$ ma$_6$ tsahtʌkika$_7$, —hina$_8$ ʌnʌ$_9$ ʌpinakwʌku$_{10}$ yaahka$_{11}$?— me$_{12}$ u$_{13}$ niikwiiyu$_{14}$. 18. surʌkʌse?$_1$ tuinʌhpʌ?$_2$, —kehena$_3$. — mekʌ$_4$. 19. surʌkʌse?$_1$ u$_2$ pia?$_3$, —isa?aitʌ$_4$ ʌnʌ$_5$. noo$_6$ ʌnʌ$_7$ hina$_8$ ʌpinakwʌku$_9$ yaarʌ$_{10}$. — me$_{11}$ u$_{12}$ niikwiiyu$_{13}$. 20. ke$_1$ bʌmi$_2$ u$_3$ tsahpunikʌku$_4$, uwakatu$_5$ mi?anu$_6$. 21. pina$_1$ sitʌ$_2$ tuinʌhpʌ?$_3$ tʌtaati$_4$ nohi?wobipuki$_5$ bʌpinakwʌku$_6$ yaahka$_7$. 22. sitʌkʌse?$_1$ ma$_2$ pia?$_3$, —isʌ$_4$ hakʌku$_5$ ʌ$_6$ yaa?i$_7$?— me$_8$ u$_9$ niikwiiyu$_{10}$. 23. surʌkʌse?$_1$ tuinʌhpʌ?$_2$, —okoko$_3$ nʌ?$_4$

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looked back at$_3$ him$_4$. 12. That one$_1$ her$_2$ little$_3$ son$_4$ is$_5$ not$_6$ coming$_6$, (but) stood$_9$ there$_7$ in the path$_8$. 13. /That one$_1$/ his$_2$ mother$_3$ said to$_{7\ 9}$ him$_8$, —Hurry$_4$. It$_5$ is about to get dark$_3$.— 14. Then$_2$ /that$_1$/ his$_3$ mother$_4$ became suspicious$_5$, (and) said$_{13}$, —Wonder why it is$_4$ my$_7$ son$_8$ [when] leading$_{10}$ us$_9$, runs on$_{12}$ ahead of me$_{11}$, [while] behind me$_{13}$ (he) dallies$_{14}$.— 15. Then$_2$ /this$_1$/ his$_3$ mother$_4$ waited for$_4$ him$_5$. 16. This$_1$ little$_2$ boy$_3$ is coming$_5$ towards her$_4$, (and) came to a stop$_6$. 17. When$_7$ he$_4$ set down$_7$ his$_4$ water load$_5$, /this$_1$/ his$_2$ mother$_3$ said to$_{12\ 14}$ him$_{13}$, —What$_8$ you$_9$ taking$_{11}$ behind you$_{10}$?— 18. That$_1$ boy$_2$ said$_4$, —Nothing$_3$.— 19. /That$_1$/ his$_2$ mother$_3$ said to$_{11\ 13}$ him$_{12}$, —You$_3$ are lying$_4$. You$_7$ must$_5$ be taking$_{10}$ something$_8$ behind you$_9$.— 20. As$_4$ he$_3$ showed$_4$ her$_2$ not$_1$, (she) went$_6$ towards him$_5$. 21. There$_1$ this$_2$ boy$_3$ is taking$_7$ (a) little$_4$ play wagon$_5$ behind him$_6$. 22. /This$_1$/ his$_2$ mother$_3$ said to$_{8\ 10}$ him$_9$. —Where was$_5$ this$_4$ you$_6$ took$_7$?— 23. That$_1$ boy$_2$ said$_{13}$, —(At) that place$_3$, as$_{10}$ it$_9$ lay$_{10}$ beside$_8$

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539 pʌkʌhʌna$_5$ tahʌ$_6$ tuuihkahtʌna$_7$ kʌma?kʌ$_8$ ma$_9$ habiku$_{10}$, ma$_{11}$ yaa?i$_{12}$.— mekʌ$_{13}$. 24. sitʌkʌse?$_1$ sik$_2$ tobo?ikatʌ$_3$, mahri$_4$ nanitsuwahpʌniku$_5$, tukaninu$_6$. 25. sitʌkʌse?$_1$ ma$_2$ pia?$_3$ sihka$_4$ ruinʌhpʌ?a$_5$, —ma$_6$ yaahtsi$_7$, pitusʌ$_8$ mi?atsi$_9$, nʌʌ?$_{10}$ pʌkʌku$_{11}$ mahka$_{12}$ ʌ$_{13}$ yaaihkasʌ$_{14}$ ma$_{15}$ rʌkinu$_{16}$.— mekʌ$_{17}$. 26. sitʌhtsi?kʌse?$_1$ tuinʌhpʌ?$_2$, —piah$_3$. tʌ?ʌyatʌ$_4$ nʌ?$_5$.— mekʌ$_6$ yʌkwitʌ$_7$, yakeeyu$_8$. 27. sitʌkʌse?$_1$ ma$_2$ pia?$_3$ —ke$_4$ yaketʌ$_5$, pitusʌ$_6$ mi?atsi$_7$, ma$_8$ rʌkikwa$_9$.— mekʌ$_{10}$. 28. surʌkʌse?$_1$ si?anetʌ$_2$ u$_3$ yaahtsi$_4$, bitusʌ$_5$ nuhkínu$_6$. 29. surʌkʌse?$_1$ u$_2$ pia?$_3$ ke$_4$ ma$_5$ nabuníku$_6$, —tʌtaatʌ$_7$ nʌ$_8$ rua?$_9$ tʌ?ʌyatʌwee?$_{10}$.— me$_{11}$ yʌkwitʌ$_{12}$, u$_{13}$ napʌhu$_{14}$ mi?anu$_{15}$. 30. sitʌkʌse?$_1$ pʌ$_2$ napʌhu$_3$ pʌ$_4$ pia?$_5$ mi?aku$_6$, tunehtsʌmi?arʌ$_7$, su?ahru$_8$ suhka$_9$ rʌtaati$_{10}$ nohi?waikina$_{11}$ suhka$_{12}$ barʌtsohpe?a$_{13}$ kʌma?ku$_{14}$ u$_{15}$ wihitsi$_{16}$, pitusʌ$_{17}$ tunehtsʌnu$_{18}$. 31. ma$_1$ nuhkikiku$_2$, si?ana$_3$ bu?ekʌ$_4$ ma$_5$ pia?$_6$ ma$_7$ wʌhtúuihka$_8$. 32. sitʌkʌse?$_1$ ma$_2$ pia?$_3$, —keta?$_4$ kwasikʌ$_5$ sinihku$_6$ u?ahrʌna$_7$ atʌhʌna$_8$

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(the) place$_5$ we$_6$ get water$_7$ I$_8$ took$_{12}$ it$_{11}$.— 24. As$_5$ they$_4$ are standing$_3$ here$_2$ arguing much with each other$_5$, it$_1$ got dark$_6$. 25. This$_1$ his$_2$ mother$_3$ said to$_{17}$ this$_4$ boy$_5$, —Taking$_7$ it$_6$ (and) going$_9$ back$_8$, you$_{10}$ put$_{16}$ it$_{15}$ (in the) place$_{11}$ you$_{13}$ took$_{14}$ it$_{12}$.— 26. This little$_1$ boy$_2$ is saying$_{6\ 7}$, —Mother$_3$. I$_5$ am afraid$_4$.— (and) was crying$_8$. 27. /This$_1$/ his$_2$ mother$_3$ said$_{10}$, —Cry$_5$ not$_4$, going$_7$ back$_6$, go to put$_9$ it$_8$.— 28. That one$_1$ at this place$_2$ taking$_4$ it$_3$, ran$_4$ back$_5$. 29. When$_6$ it$_5$ (was) not$_4$ seeable$_6$, /that$_1$/ his$_2$ mother$_3$ is saying$_{11\ 12}$, —My$_8$ little$_7$ son$_9$ is afraid$_{10}$ (poor thing),— his$_{13}$ trail$_{14}$ (she) followed$_{15}$. 30. As$_4$ his$_4$ mother$_3$ follows$_4$ his$_2$ trail$_3$, this one$_1$ goes running$_7$, along there$_8$ throwing$_{16}$ /it$_{15}$/ that$_9$ little$_{10}$ play wagon$_{11}$, beside$_{14}$ that$_{12}$ spring$_{13}$ (and) ran$_{18}$ back$_{17}$. 31. As$_2$ he$_1$ came running$_2$, here somewhere$_3$ in the trail$_4$ his$_5$ mother$_6$ is waiting for$_8$ him$_7$. 32. /This$_1$/ his$_2$ mother$_3$ said to$_{11}$ $_{13}$ him$_{12}$. —Next time$_8$ don't$_4$ take$_{10}$ in this way$_6$

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nohi?a$_9$ yaar^$_{10}$. — mek^$_{11}$ u$_{12}$ niikwiiyu$_{13}$. 33. sunihku$_1$ ra$_2$ hani?ekutsa?$_3$ ai?$_4$ hina$_5$ hanit^$_6$ tenahp^?$_7$ n^mi$_8$ na?ruin^hp^?rua?eet^$_9$, — mek^$_{10}$ u$_{11}$ niikwiiyu$_{12}$. 34. sur^k^se?$_1$ t^taat^$_2$ tuin^hp^?$_3$ t^bitsi$_4$ ke$_5$ u$_6$ nasúwatsiiyu$_7$, suhka$_8$ p^$_9$ pia?a$_{10}$ p^$_{11}$ t^r^k^ka$_{12}$. p^m^$_{13}$ u$_{14}$ hani?ha$_{15}$. 35. sur^$_1$ tuin^hp^?$_2$ kwasik^$_3$ b^$_4$ haitsinii$_5$ ai?ku$_6$ nohi-?eku$_7$. p^$_8$ pia?wakatu$_9$ mia?et^$_{10}$. —n^tsa?$_{11}$ or^^ma?ai$_{12}$ ke$_{13}$ nohiwa?it^$_{14}$. — me$_{15}$ y^kwi?eeyu$_{16}$. 36. subet^$_1$.

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anyone's$_7$ a stranger's$_8$ toy$_9$.— 33. When$_3$ one$_2$ does$_3$ in that way$_1$. (a) man$_7$ does$_6$ bad$_4$ things$_5$ (that) person$_8$ will have for a son$_9$.— (she) said to$_{10\ 12}$ him$_{11}$. 34. That$_1$ little$_2$ boy$_3$ really$_4$ never$_5$ forgot$_7$ it$_6$, that$_8$ his$_9$ mother$_{10}$ what$_{15}$ she$_{14}$ did to$_{15}$ him$_{13}$ when$_{12}$ he$_{11}$ stole$_{12}$. 35. That$_1$ boy$_2$ next time$_3$ when$_7$ his$_4$ friends$_5$ play$_7$ badly$_6$, goes$_{10}$ to$_9$ his$_8$ mother$_9$ (and) says$_{15\ 16}$. — I$_{11}$ won't$_{13}$ play$_{14}$ with those ones$_{12}$.— 36. That is all$_1$.

XXIII

530 1. soobe?ʌkʌtsa?$_1$ rʌs$_2$ su?ana$_3$ sʌsʌma?nʌʌ$_4$ kahníba?i$_5$.
2. urʌʌ$_1$ tua?kʌse?$_2$ mahími?anu$_3$. 3. surʌkʌse?$_1$ mo?obe?kaa$_2$
u$_3$ mi?a?i$_4$ tomonu$_5$. 4. surʌʌkʌse?$_1$ u$_2$ na?nʌmʌnʌʌ$_3$,
—tanʌwitsa$_4$ nah$_5$ u$_6$ wehkinukwa$_7$. — me$_8$ niwʌnʌʌyu$_9$.
5. sitʌʌkʌse?$_1$ pʌʌ$_2$ pukunii$_3$ makʌhuyʌkʌtsi$_4$, tʌkʌnoohtsi$_5$,
sootʌʌma?ai$_6$ tuibihtsi?anʌʌma?ai$_7$ u$_8$ wehkínukwa$_9$. 6. si-
tʌʌkʌse?$_1$ mi?anoorʌ$_2$, soo$_3$ kwabinukwa$_4$. 7. soo$_1$ u$_2$
royabaihku$_3$ sitʌʌ$_4$ uhtu$_5$ mi?anu$_6$. 8. u$_1$ biahunu?baihku$_2$,
—ma$_3$ una?ru$_4$ tanʌ$_5$ nobitʌru?inʌʌ$_6$. — me$_7$ niwʌnʌʌyu$_8$.
9. sitʌʌ$_1$ tenanʌʌ$_2$, —namʌsikohtoohtsika$_3$ tai$_4$ maaka$_5$. —
me$_6$ bʌʌ$_7$ nanawa?ihpʌ?anii$_8$ niikwiiyu$_9$. 10. ma$_1$ rabe?i-
kʌhumi?aku$_2$ marii$_3$ tʌhkakukʌse?$_4$ sʌmʌ?$_5$, —ikitsa?$_6$ una-
?rurʌ$_7$ hini$_8$ paratsihkwe?eetʌ$_9$. — mekʌ$_{10}$. 11. sʌmʌ?kʌse?$_1$
tuibihtsi?$_2$, —namʌsohiika$_3$. 12. u$_1$ buni$_2$ tanʌ$_3$. — 13. me$_1$
u$_2$ ʌkʌyʌkwika$_3$, una?rurʌ$_4$ piawoinu$_5$ pipikúuyu$_6$. 14. su-
rʌʌkʌse?$_1$ tenanʌʌ$_2$ pʌʌ$_3$ nanawa?ihpʌ?anii$_4$, —tʌhʌyakʌa-

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1. Long ago$_1$, it is said$_2$, there somewhere$_3$ some$_4$ had a camp$_5$. 2. Their$_1$ son$_2$ went to fight$_3$. 3. That one$_1$ /he$_3$/ went$_4$ five$_2$ years$_5$. 4. /Those$_1$/ his$_2$ relatives$_3$ said$_4$ $_5$, —We ought to$_4$ just$_5$ go look for$_7$ him$_6$.— 5. These ones$_1$ driving up$_4$ their$_2$ horses$_3$, carrying food$_5$, with many$_6$ /with/ young men$_7$ went looking for$_9$ him$_8$. 6. These ones$_1$ travel on$_2$, (and) went$_4$ many$_3$ sleeps$_4$. 7. Where$_3$ it$_2$ had$_3$ many$_1$ mountains$_2$, these ones$_4$ went$_6$ through$_5$. 8. Where$_2$ it$_1$ had (a) big creek$_2$, (they) said$_7$ $_8$, —Along other side of$_4$ it$_3$, we$_5$ will camp$_6$.— 9. These$_1$ men$_2$ said to$_6$ $_9$ their$_7$ women folk$_8$, —Quickly making a fire$_3$, feed$_5$ us$_4$.— 10. As$_2$ it$_1$ was about sundown$_2$, as$_4$ they$_3$ ate$_4$, one$_3$ said$_{10}$, —Here$_6$ (on the) other side of it$_7$ something$_8$ is shining$_9$.— 11. One$_1$ young man$_2$, [said] —Hurry up$_3$. 12. Let's$_3$ see$_2$ it$_1$.— 13. As$_1$ he$_2$ just spoke$_{1\ 2}$, on the other side of it$_4$ [creek] (a) big bugle$_5$ was sounding$_6$. 14. Those$_1$ men$_2$ said to$_{9\ 10}$ their$_3$ women folk$_4$, —Mounting horses$_5$, run$_6$! It (is$_8$) white soldiers$_9$!—

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htsika$_2$, turunehts$\underline{\wedge}$a$_6$. taiboo?ek$\underline{\wedge}$sahpana?ruku$_7$ ma?$_8$. — me$_9$ niwanaayu$\underline{\ }_{10}$. 15. marii$_1$ akaniwan$\underline{\wedge}$ka$_2$, sik$\underline{\wedge}$hu$_3$ marakk$\underline{\wedge}$hu$_4$ pamamatana$_5$ we?kwiyanuna$_6$ kahki$\underline{\ }_7$. 16. sitak$\underline{\wedge}$se?$_1$ suhka$_2$ tuibihtsi?$_3$ ahpa?$_4$ marakk$\underline{\wedge}$hu$_5$ tunehtsanu$\underline{\ }_6$. 17. surakk$\underline{\wedge}$-se?$_1$ ek$\underline{\wedge}$sahpana?naa$_2$ sihka$_3$ renahpa?a$_4$ su?ahru$_5$ u$_6$ tsipéhkwa$\underline{\ }_7$. 18. surakk$\underline{\wedge}$se?$_1$ pami$_2$ urii$_3$ tsipehka$_4$, habi-t$\underline{\wedge}$s, sama?$_6$ uraamata$_7$ mawaka$_8$ nahábiit$\underline{\wedge}$$_9$. 19. sitak$\underline{\wedge}$se?$_1$ tenahpa?$_2$, —isakia$_3$ ana$_4$ tuah$_5$?— me$_6$ u$_7$ niikwiiyu$\underline{\ }_8$. 20. sitak$\underline{\wedge}$se?$_1$ ma$_2$ tua?$_3$, —at$\underline{\wedge}$hi$_4$ na?$_5$ ma$_6$ sua$t\underline{\wedge}$$_7$. — me$_8$ u$_9$ niikwiiyu$\underline{\ }_{10}$. 21. suk$\underline{\wedge}$hu$_1$ suhka$_2$ ba$_3$ ahpa?a$_4$ surii$_5$ taiboo?ek$\underline{\wedge}$sahpana?nii$_6$ pami$_7$ kwahap$\underline{\wedge}$katii$_8$ pa$_9$ ahpa?a$_{10}$ pehkákanu$\underline{\ }_{11}$, surii$_{12}$ ba$_{13}$ na?namaniisa$_{14}$ soo$_{15}$ wasánu$\underline{\ }_{16}$. 22. sama?k$\underline{\wedge}$se?$_1$ tuibihtsi?$_2$ u$_3$ suabetainu$\underline{\ }_4$. 23. —nohi?$_1$ takaaku$_2$ ana$_3$ a$_4$ ahpa?a$_5$ ami$_6$ wekikihka$_7$, ana$_8$ u$_9$ nabehkakanu$\underline{\ }_{10}$.— meka$_{11}$. 24. sitak$\underline{\wedge}$se?$_1$ tuibi-htsi?$_2$, —ke$_3$ takw$\underline{\wedge}$$_4$ tsaaku$_5$ hina$_6$ haniwa?i$\underline{\ }_7$ naasukaa-takw$\underline{\wedge}$$_8$.— me$_9$ yakwihtsi$_{10}$, sihka$_{11}$ ruibihtsi?a$_{12}$ baa$_{13}$

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15. As$_3$ they$_1$ just spoke$_2$, here$_3$ to them$_4$ something bright$_6$ on one of them$_5$ came out in sight$_7$. 16. /This$_1$/ that$_2$ young man's$_3$ father$_4$ ran$_5$ to them$_5$. 17. Those$_1$ soldiers$_2$ along there$_3$ unhorsed (with lance$_7$) this$_3$ man$_4$ /him$_4$/. 18. As$_4$ they$_3$ unhorsed$_4$ him$_3$, (as) that one$_1$ is lying$_3$, one$_6$ of them$_7$ happened on$_9$ to him$_8$ suddenly$_9$. 19. This$_1$ man$_2$ said to$_{6\ 8}$ him$_7$. —Is this$_3$ you$_4$, son$_5$?— 20. /This$_1$/ his$_2$ son$_3$ said to$_{8\ 10}$ him$_9$. —I$_5$ thought$_7$ you all$_4$ were another tribe$_6$.— 21. There$_1$ /that$_2$ his$_3$ father$_4$/ (by) those$_5$ white soldiers$_6$, those that captured$_8$ him$_7$, caused$_{11}$ his$_9$ father$_{10}$ to be killed$_{11}$ (and) killed$_{16}$ many$_{15}$ (of) those$_{12}$ his$_{13}$ very own relatives$_{14}$. 22. One$_1$ young man$_2$ recognized$_4$ him$_3$. 23. —When$_7$ your$_4$ father$_5$ came looking for$_7$ you$_4$, you$_3$ very$_3$ pitifully$_3$ /you$_3$/ caused$_{10}$ him$_9$ to kill himself$_{10}$.— (he) said$_{11}$. 24. This$_1$ young man$_2$ (was) saying$_{9\ 10}$ —/Not$_3$/ we$_4$ can't do$_7$ anything$_6$ (and) feel$_8$ good$_5$.— this$_{11}$ young man$_{12}$ they$_{13}$ went finding$_{14}$ (and) shot$_{15}$. 25. One$_1$ white soldier$_2$ running$_7$ on to him$_{4\ 7}$ that one$_3$ (who)$_5$ killed$_8$ /that one$_4$/, unhorsed$_{11}$ him$_{10}$ with$_9$

Manners and Morals

539 wekɨkwa?ɨha$_{14}$ ta?wo?inu$_{15}$. 25. sʌmʌ?kʌse?$_1$ taiboo?ekʌsa-hpana?$_2$ suhka$_3$ uhka$_4$ behka?iha$_5$ umatu$_6$ tunetsʌtsi$_7$, bʌ$_8$ wihima$_9$ u$_{10}$ tsipʌhénu$_{11}$. 26. surʌ$_1$ urʌʌ$_2$ tua?$_3$ pʌmi$_4$ ta$_5$ kwʌhʌhkaruku$_6$ sunihku$_7$ sehka$_8$ bʌ$_9$ na?nʌmisʌ$_{10}$ ekapiti$_{11}$ tuhkukati$_{12}$ wasʌniina$_{13}$. 27. sitʌʌ$_1$ ekʌsahpana?-nʌʌ$_2$ marʌʌ$_3$ kahni$_4$ sʌmʌkutsitowakanu$_5$. 28. sitʌʌ$_1$ wihnu$_2$ suni$_3$ marii$_4$ mʌʌhtsi$_5$, su?anetʌ$_6$ urʌʌ$_7$ paraiboo?$_8$ pʌʌ$_9$ woinui$_{10}$ muyakenu$_{11}$. 29. sitʌʌ$_1$ wihnu$_2$ wʌhabinukwa$_3$, tʌmarʌʌmoaku$_4$ surʌsʌ$_5$ urʌʌ$_6$ tua?$_7$ urii$_8$ nakwʌsʌ́kʌnu$_9$.

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his$_8$ sword$_9$. 26. When$_4$ they$_3$ (soldiers) captured$_6$ him$_4$. /that$_1$/ their$_2$ son$_3$, in that way$_7$ those various ones$_8$, his$_9$ own people$_{10}$, having$_{12}$ red$_{11}$ flesh$_{12}$, killed$_{13}$ here and there$_{14}$. 27. These$_1$ soldiers$_2$ set$_5$ their$_3$ teepees$_4$ all on fire$_5$. 28. These$_1$ then$_2$ doing to$_5$ them$_4$ that way$_3$, at that place$_6$ their$_7$ leader$_8$ sounded$_{11}$ their$_9$ bugle$_{10}$. 29. These$_1$ then$_2$ marched off$_3$, that very one$_5$ their$_6$ son$_7$ caused$_9$ many$_4$ (of) them$_8$ to be killed$_9$.



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12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

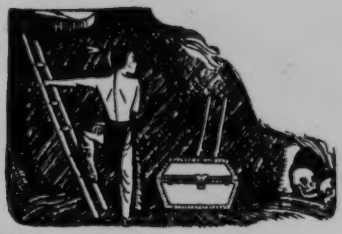


ADVENTURE

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12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma



XXIV

539 1. soobe?ʌkʌtsa?$_1$ rʌʌ$_2$ nʌmʌruibihtsi?$_3$ pʌ$_4$ sarii?nii$_5$ betsʌhtsi$_6$, tʌhóinukwa$_7$. 2. surʌʌkʌse?$_1$ pʌʌ$_2$ kahni$_3$ kwihne?naiki$_4$ u$_5$ esitoyabaihku$_6$ ukʌhu$_7$ tʌhóinukwa$_8$. 3. sitʌʌkʌse?$_1$ ma$_2$ sarii?nʌʌ$_3$ tʌnayaarʌ$_4$, nurahkwaina$_5$. 4. sitʌʌkʌse?$_1$ sarii?nʌʌ$_2$ suma$_3$ toyama$_4$ kʌanu$_5$. 5. sitʌkʌse?$_1$ nʌmʌruibihtsi?$_2$ marʌʌ$_3$ napʌhu$_4$ to?inu$_5$. 6 pʌmʌkʌ$_1$ ma$_2$ bitʌhkakʌse?$_3$ sʌmʌ?$_4$ ma$_5$ sarii?$_6$ sokokʌ$_7$ u$_8$ raiku$_9$ uhkutʌ$_{10}$ okʌho$_{11}$ pohpínu$_{12}$, piaraitʌkʌhu$_{13}$ pohpínu$_{14}$. 7. makʌhi$_1$ ma$_2$ bunihka$_3$, si?ana$_4$ piapʌhʌ$_5$ tʌpi$_6$ tahibatʌ$_7$ habiiyu$_8$. 8. sitʌkʌse?$_1$ sitʌ$_2$ tuibihtsi?$_3$ sihka$_4$ tʌpihta$_5$ ubu$_6$ tsahwínu$_7$. 9. sikʌhi$_1$ taitʌkʌhi$_2$ ma$_3$ bunihkakʌse?$_4$

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1. Long ago$_1$, it is said$_2$, (an) Indian young man$_3$, taking along$_4$ his$_4$ dogs$_5$, went off hunting$_7$. 2. Those ones$_1$ went off hunting$_8$ from the north of$_4$ their$_2$ house$_3$ where there was a grey mountain$_5$ $_6$ /there$_7$/. 3. /These$_1$/ his$_2$ dogs$_3$ are running around$_5$ /are/ trailing$_4$. 4. These$_1$ dogs$_2$ went up$_3$ on that$_3$ /on/ mountain$_4$. 5. This$_1$ Indian young man$_2$ went up$_3$ their$_3$ trail$_4$. 6. As$_3$ he$_2$ came up$_3$ to them$_1$, one$_4$ /his$_5$/ dog$_4$ jumped$_{13}$ where there was a hole$_8$ $_9$ in (the) ground$_7$ from there$_{10}$ to there$_{11}$ jumped$_{14}$ in (the) big cave$_{12}$. 7. As$_3$ he$_2$ looked at$_3$ it$_1$, here$_4$ (a) big$_5$ rock$_4$ was lying$_6$ /is/ flat$_7$. 8. /This$_1$/ this$_2$ young man$_3$ turned over$_7$ this$_4$ rock$_5$ that way$_6$. 9. As$_4$ he$_3$ looked$_4$ in this$_1$ /in/ cave$_2$, this$_3$ was

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma

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sitʌ$_5$ nah$_6$ kahnibe?ku$_7$ ha?wokanu$_8$. 10. huunaro?i?kʌse?$_1$ mahtu$_2$ namahtowʌnʌka$_3$. 11. sitʌkʌse?$_1$ maba?a$_2$ ukʌhu$_3$ weenu$_4$. 12. pina$_1$ makʌhi$_2$ ma$_3$ buihwʌnʌka$_4$, si?ana$_5$ piapʌhʌ$_6$ wobi?awo$_7$ kahtʌ$_8$, tʌasʌ$_9$ wahahtʌkwʌ$_{10}$ pahpa?atʌkwʌ$_{11}$ ta?wo?i?nʌkwʌ$_{12}$ namahtowʌnʌka$_{13}$. 13. sitʌkʌse?$_1$ tʌasʌ$_2$ sʌmʌ?$_3$ u$_4$ kahnitaiku$_5$ ukʌhi$_6$ wihténu$_7$. 14. pina$_1$ si?ana$_2$ nʌmʌtsuhni$_3$ hanika$_4$. 15. sitʌkʌse?$_1$ kuya?anu$_2$. 16. pitusʌkʌse?$_1$ sitʌ$_2$ sukʌhu$_3$ naro?i?kʌhu$_4$ kimanu$_5$. 17. sitʌkʌse?$_1$ uhtu$_2$ to?ikwa$_3$, ekʌhu$_4$ hunakʌhu$_5$ to?inu$_6$. 18. sitʌkʌse?$_1$ suhka$_2$ piarʌpihta$_3$ pitusʌ$_4$ tʌkinu$_5$. 19. sitʌkʌse?$_1$ pʌ$_2$ sarii?nii$_3$ pianimainu$_4$. 20. sihkutʌ$_1$ marii$_2$ betsʌhtsi$_3$, pitusʌ$_4$ bʌʌ$_5$ kahnikʌhu$_6$ mi?anu$_7$.

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hollow$_8$, just$_6$ as a room$_7$. 10. A ladder$_1$ stood leaning$_2$ along it$_3$. 11. This one$_1$ went down$_4$ on it$_3$ there$_5$. 12. As$_4$ he$_3$ was inspecting$_4$ it$_2$, there$_1$ (at) this place$_5$ is sitting$_6$ (a) big$_6$ wooden trunk$_7$, also$_9$ two$_{10}$ long$_{11}$ guns$_{12}$ were standing leaning$_{13}$. 13. This one$_1$ also$_2$ peeped$_7$ in /it$_4$/, in$_5$ one (of)$_3$ its$_4$ room cave$_5$. 14. There$_1$ (in) this place$_2$ were$_4$ human bones$_3$. 15. This one$_1$ got scared$_2$. 16. This one$_3$ came$_5$ back$_1$ to that$_3$ /to/ ladder$_4$. 17. This one$_1$ through there$_2$ went up out$_3$, there$_4$ outside$_5$ climbed out$_6$. 18. This one$_1$ put$_5$ back$_4$ that$_2$ big rock$_3$. 19. This one$_1$ loudly called$_4$ his$_2$ dogs$_3$. 20. From this place$_1$ taking$_3$ them$_3$ along$_3$, (they) went$_7$ back$_4$ to$_6$ their$_5$ house$_6$.

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
Oklahoma



XXV

539 1. soobe?ʌʌkʌtsa?$_1$ rʌʌ$_2$ hayarokwetʌʌ$_3$ tuibihtsi?anʌʌ$_4$ mahíko?ikʌ$_5$. 2. urii$_1$ kimanooko$_2$, su?ana$_3$ urʌʌmunakwʌ$_4$ pia?ʌmahpaaba?i$_5$. 3. surʌkʌse?$_1$ paa$_2$ tʌmarʌʌmoaayu$_3$. 4. su?ahrukʌse?$_1$ tʌmahkupa?$_2$ pa?ati$_3$ kwasikatʌ$_4$ to?ihupiitʌ$_5$. 5. paakukʌse?$_1$ surʌ$_2$ kimanu$_3$. 6. surʌkʌse?$_1$ paakʌhu$_2$ weenu$_3$. 7. u$_1$ kwarikʌse?$_2$ ubinakwʌ$_3$ paaru$_4$ okwemi?a$_5$. 8. —ohkaka$_1$ puuni$_2$,— mekʌse?$_3$ surʌʌ$_4$. 9. paakʌhi$_1$ urii$_2$ bunihka$_3$, su?ana$_4$ nʌnʌyáwi?$_5$ pahábimi?a$_6$. 10. surʌʌkʌse?$_1$ suhka$_2$ nʌnʌyáwi?a$_3$, —otsa?$_4$ ʌmʌ$_5$ nʌmʌ$_6$ maka?i$_7$.— me$_8$ u$_9$ niikwiiyu$_{10}$. 11. surʌkʌse?$_1$ tʌmahkupa?$_2$ uwakatu$_3$ pahábikinu$_4$. 12. sitʌkʌse?$_1$ nʌnʌyáwi?$_2$

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1. Long ago$_1$, it is said$_2$, four$_3$ young men$_4$ were returning from fightings$_5$. 2. As$_2$ they$_1$ came travelling$_2$, there$_3$ ahead of them$_4$ was a big lake$_5$. 3. That$_1$ water$_2$ was much$_3$. 4. Along there$_1$ (a) panther$_2$ (having$_4$) long$_3$ tail$_4$, appeared$_5$. 5. That one$_2$ came$_3$ to (the) water$_1$. 6. That one$_1$ went down$_3$ in water$_2$. 7. His$_1$ tail$_2$ went floating$_3$ behind him$_3$ through the water$_4$. 8. —Look at$_2$ that one$_1$.— said$_3$ those ones$_4$. 9. As$_3$ they$_2$ looked$_3$ in the water$_1$, there$_4$ (an) alligator$_5$ went swimming$_4$. 10. Those ones$_1$ said to$_{8\,10}$ /it$_9$/, that$_2$ alligator$_3$, —That is (what$_4$) we$_6$ fed$_7$ you$_5$.— 11. That$_1$ panther$_2$ came swimming$_4$ towards it$_3$. 12. This$_1$ alligator$_2$

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maatu$_1$ tunehtsʌnu$_4$. 13. sitʌkʌse?$_1$ tʌmahkupa?$_2$ sihka$_3$ nʌnʌyʌ́wi?a$_4$ tsoapʌka$_5$ marʌkinu$_6$ 14. suni$_1$ u$_2$ mʌʌhtsi$_3$, u$_4$ tsapʌtsánu$_5$. 15. surʌkʌse?$_1$ obo$_2$ okwemi?a$_3$, surʌ$_4$ nʌnʌyʌ́wi?$_5$. 16. —orʌtukutsa?$_1$ pʌmʌ$_2$ taa$_3$ maka?iha$_4$ tsimiakʌ?i$_5$, — mekʌse?$_6$ surʌʌ$_7$. 17. surʌkʌse?$_1$ tʌmahkupa?$_2$ pʌnʌsu?a$_3$ paahkutʌ$_4$ ro?itsi$_5$, paakʌma?kʌ$_6$ habihúpiitʌ$_7$, pʌnʌsu?a$_8$ tʌyaainu$_9$. 18. surʌʌkʌse?$_1$ tuibihtsi?anʌʌ$_2$, --nakwʌsʌ?ituku$_3$marʌkwʌ$_4$. — me$_5$ niwʌnʌʌyu$_6$. 19. surʌʌ$_1$ wihnu$_2$ suhkutʌ$_3$ mi?anu$_4$, sunihku$_5$ uhri$_6$ bunihtsi$_7$. 20. subetʌ$_1$ u?$_2$.

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ran$_4$ towards him$_3$. 13. This$_1$ panther$_2$ put his paw$_4$ on$_5$ this$_3$ alligator's$_4$ shoulder$_3$. 14. Doing to$_3$ him$_2$ that way$_1$, (he) ripped$_3$ it$_4$ open$_5$. 15. /That one$_1$/, that$_4$ alligator$_3$ over that way$_2$ goes floating$_3$. 16. —That one$_1$ missed getting$_5$ what$_4$ we$_3$ fed$_4$ him$_2$.-- said$_4$ those ones$_7$. 17. That$_1$ panther$_2$ himself also$_3$ coming out$_5$ from the water$_4$ suddenly laid down$_7$ beside the water$_5$, himself also$_8$ died$_9$. 18. Those$_1$ young men$_2$ said$_3$ $_6$. --They$_4$ killed each other$_3$.-- 19. Those ones$_1$ then$_2$ from there$_3$ went$_4$, seeing$_7$ them$_6$ in that way$_5$. 20. That$_2$ is all of that$_1$.

XXVI

539 1. soobe?ʌkʌtsa?$_1$ rʌa$_2$ ʌmʌ?$_3$ renahpʌ?$_4$ tʌhóinukwa$_5$.
2. huuhkʌma?ru$_1$ u$_2$ mi?akukʌse?$_3$ su?anetʌ$_4$ umunahkwetʌ$_5$ arʌka?$_6$ runehtsʌnu$_7$. 3. surʌkʌse?$_1$ u$_2$ miakʌnu$_3$. 4. uhka$_1$ u$_2$ miakʌkukʌse?$_3$ ʌmʌ?$_4$ renahpʌ?$_5$ rʌhʌyakarʌrʌ$_6$, yu?anamʌsoarʌ$_7$, umunai$_8$ umatu$_9$ to?inu$_{10}$. 5. sitʌkʌse?$_1$ taiboo?$_2$, —hina$_3$ ʌmʌ$_4$ haniniina$_5$?— me$_6$ u$_7$ niikwiiyu$_8$. 6. surʌkʌse?$_1$, —tʌhoiniitʌ$_2$ nʌ?$_3$.— mekʌ$_4$. 7. surʌkʌse?$_1$ taiboo?$_2$, —ʌtakʌha$_3$ nʌmiiyu$_4$?— mekʌ$_5$. 8. surʌkʌse?$_1$, —kee$_2$ sootʌ$_3$ nʌ$_4$ na?nʌmʌnʌmtsa?$_5$ inakwʌ$_6$ ma$_7$ noo?yahne$_8$ kahnikatʌʌ$_9$.— mekʌ$_{10}$. 9. sitʌkʌse?$_1$ taiboo?$_2$, —nʌ$_3$ kahnikʌhu$_4$ nʌma?ai$_5$ mia$_6$. nʌma?ai$_7$ nʌʌ?$_8$ hubebinu$_9$.— me$_{10}$ u$_{11}$ niikwiiyu$_{12}$. 10. sitʌkʌse?$_1$ mama?ai$_2$ mi?anu$_3$, marʌʌ$_4$ kahnikʌ$_5$ mama?ai$_6$ pitʌnu$_7$. 11. marʌʌ$_1$ kahnikuhpati$_2$ ma$_3$ witekakʌse?$_4$ hayarokwetʌʌ$_5$ pahpa?atʌʌ$_6$ ta?wo?i?nʌʌ$_7$ su?ana$_8$ namahtowʌni'ika$_9$. 12. sitʌkʌse?$_1$ nʌmʌrenahpʌ?$_2$ sitii$_3$ marʌʌ$_4$ ta?wo?i?nii$_5$ bunihtsi$_6$, kuya?anu$_7$. 13. sitʌkʌse?$_1$

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1. Long ago$_1$, it is said$_2$, one$_3$ man$_4$ went off hunting$_5$.
2. As$_3$ he$_2$ went$_3$ along the edge of the timber$_1$, at that place$_4$ away from in front of him$_5$ (a) deer$_6$ ran$_7$. 3. That one$_1$ chased$_2$ it$_3$. 4. As$_3$ he$_2$ chased$_3$ that one$_1$, one$_4$ man$_5$ is on horseback$_6$, (who) is wearing warm clothes$_7$, (he) came out$_{10}$ from in front of him$_8$ on to him$_9$. 5. This$_1$ white man$_2$ said to$_4$ $_8$ him$_7$, —What$_3$ you$_4$ doing around$_5$?— 6. That one$_1$ said$_4$, —I$_3$ am hunting around$_2$.— 7. That$_1$ white man$_2$ said$_5$, —Are you by yourself$_3$ moving around$_4$?— 8. That one$_1$ said$_{10}$, —No$_3$. Many$_3$ (of) my$_4$ relatives$_5$ (in) this direction$_4$ on /its$_7$/ the other side of the hill$_8$ have a camp$_9$.— 9. This$_1$ white man$_2$ said to$_{10}$ $_{12}$ him$_{11}$, —Go$_6$ with me$_5$ to$_4$ my$_3$ house$_4$. With me$_7$ you$_8$ drink coffee$_9$.— 10. This one$_1$ went$_3$ with him$_2$, to$_3$ their$_4$ houses$_5$, (and) arrived$_7$ with him$_4$. 11. As$_4$ he$_3$ looked$_4$ around inside$_2$, their$_1$ house$_2$, four$_3$ long$_6$ guns$_7$ stood leaning$_8$ there$_9$. 12. This$_1$ Indian man$_3$ seeing$_4$ these$_3$ their$_4$ guns$_5$, got scared$_7$. 13. This

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wihnu$_2$, —yee$_3$. nʌkia$_4$ rʌrʌkʌraiboo?nʌʌkʌ$_5$ bitʌnu$_6$? — mekʌ$_7$. 14. me$_1$ suahtsi$_2$, suhka$_3$ raiboo?a$_4$, —haitsi$_5$. miaru?i$_6$ nʌ?$_7$. — mekʌ$_8$. 15. sitʌkʌse?$_1$ taiboo?$_2$, —yee$_3$. keta?$_4$ mi?arʌ$_5$. nʌ$_6$ hipʌha$_7$ nʌ?$_8$ ʌ$_9$ tsahpunikʌtu?i$_{10}$. — mekʌ$_{11}$. 16. si?ahru$_1$ pʌ$_2$ piawobi?awe$_3$ tsatuwánu$_4$. 17. sitʌkʌse?$_1$ tosahpuhihwima?ai$_2$ ekahpuhihwi$_3$ tʌasʌ$_4$ wanabuhihwi$_5$ sihka$_6$ ma$_7$ wobi?awe$_8$ tʌbinaa?weki$_9$ tʌhpé?kʌahka$_{10}$. 18. surʌkʌse?$_1$ taiboo?$_2$, —ke$_3$ nʌnʌ$_4$ mʌmi$_5$ nʌmʌnii$_6$ ke$_7$ hakani$_8$ mʌʌwa?itʌʌ$_9$. keta?$_{10}$ nʌ$_{11}$ kuya?akʌtʌ$_{12}$. — mekʌ$_{13}$. 19. sitʌkʌse?$_1$ nʌʌmʌ$_2$ pʌ$_3$ pukuwakatu$_4$ mi?anu$_5$. 20. —miaru?i$_1$ nʌ?$_2$,— me$_3$ yʌkwiiyu$_4$. u$_5$ hunu?bihta$_6$ una?rʌru$_7$ maninu$_8$. 21. si?anakʌse?$_1$ tʌhʌyanʌ$_2$ tʌasʌ$_3$ wahahtʌkwʌ$_4$ ku?simúura?nʌkwʌ$_5$ piarʌnoorʌ$_6$, pʌhʌ$_7$ natsanʌhka?a$_8$ pʌhʌ$_9$ sapʌma?aihku$_{10}$ narukʌsʌapʌnaihku$_{11}$ si?ana$_{12}$ rooyʌhka$_{13}$. 22. sitʌkʌse?$_1$ tenahpʌ?$_2$ sihka$_3$ mahrʌ$_4$ tʌnoopʌha$_5$ tsapʌhesuwaaitʌ$_6$, u$_7$ mʌninu$_8$. 23. sitʌkʌse?$_1$ wihnu$_2$ hunu?bihta$_3$ bitusʌ$_4$ maninu$_5$. 24. si?ana$_1$ hunu?ma$_2$ paakuhpa$_3$ wahahtʌkwʌ$_4$ urʌʌ$_5$ waikina$_6$ na?omonʌkwʌ$_7$ hanika$_8$. 25. manitsi$_1$, sitʌ$_2$ pʌ$_3$ kahnibetu$_4$ pitusʌ$_5$ mi?anu$_6$.

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one$_1$ then$_2$ said$_7$. —Oh$_3$. Have I$_4$ arrived$_6$ to white robbers$_5$?— 14. Thinking$_1$ $_2$. [thus](he) said to$_8$ that$_3$ white man$_4$. —Friend$_5$, I$_7$ will go$_6$.— 15. This$_1$ white man$_2$ said$_{11}$. —Oh$_3$. Don't$_4$ go$_5$. I$_8$ will show$_{10}$ you$_9$ my$_6$ belongings$_7$.— 16. Along here somewhere$_1$ (he) opened$_4$ his$_2$ big wooden trunk$_3$. 17. This$_1$ /this$_6$/ his$_7$ wooden trunk$_8$ was filled up$_{10}$ half full$_9$ with silver money$_2$, gold money$_3$ and$_4$ paper money$_5$. 18. That$_1$ white man$_2$ said$_{13}$. —/Not$_3$/ we$_4$ won't do to$_{7\ 9}$ you$_5$ Indians$_6$ in any way$_8$. Don't$_{10}$ be afraid of$_{12}$ me$_{11}$.— 19. This$_1$ Indian$_2$ went$_3$ towards$_4$ his$_3$ horse$_4$. 20. —I$_2$ will go$_1$.— (he) said$_3$ $_4$. (and) crossed$_8$ to the other side of /it$_7$/ that$_5$ creek$_6$. 21. Here$_1$ horses$_2$ and$_3$ two$_4$ /grey/ mules$_5$ are carrying big packs$_6$. (and) as$_{11}$ their$_7$ girths$_8$, in with$_{10}$ their$_9$ stomach$_{10}$, had grown (into) flesh$_{11}$ here$_{12}$ (they) were grazing around$_{13}$. 22. This$_1$ man$_2$ tried to throw off$_6$ /this$_3$/ their$_4$ packs$_5$ [but] failed to do$_8$ it$_7$. 23. This one$_1$ then$_2$ crossed$_5$ back$_4$ (across the) creek$_3$. 24. Here$_1$ on the creek$_2$ in the water$_3$ were$_5$ two$_6$ /their$_5$/ wagon$_4$ wheels$_7$. 25. Having crossed$_1$, this

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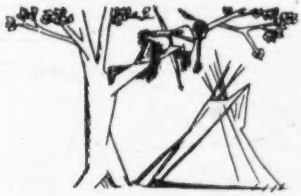
589 26. su?anak^se?$_1$ huuhkabaiki$_2$ u$_3$ mi?aku$_4$, wahaht^kw^$_5$ raiboo?n^kw^$_6$ u$_7$ ra?uranu$_8$. 27. sur^kw^k^se?$_1$, —ina-kw^tsa?$_2$ n^h^$_3$ t^behkap^$_4$ habit^$_5$. kima$_6$ umati$_7$ n^^?$_8$ noohtsi$_9$, mi?anu$_{10}$. — me$_{11}$ u$_{12}$ niikwiiyu$_{13}$. 28. sit^k^se?$_1$, —yee$_2$. y^ihumi?ar^$_3$ ma?$_4$. miaru?i$_5$ n^?$_6$ — mek^$_7$, uhri$_8$ t^?ayat^$_9$. 29. sit^kw^k^se?$_1$, —keta?$_2$ n^hi$_3$ t^?ayat^h$_4$. nah$_5$ n^kw^$_6$ u$_7$ tohobematitaka$_8$ t^tsihka?aru?i$_9$. ubuti$_{10}$ ^n^$_{11}$ s^m^nooro?i$_{12}$. — me$_{13}$ u$_{14}$ niikwiiyu$_{15}$. 30. sit^k^se?$_1$ wihnu$_2$ mahr^ma?ai$_3$ mi?anu$_4$, mak^$_5$ bit^nu$_6$. 31. sit^kw^$_1$ wihnu$_2$ p^h^$_3$ suwaihpeti$_4$ umati$_5$ tsihka?atsi$_6$, mi?anu$_7$. 32. sit^k^se?$_1$ n^m^renahp^?$_2$, —nohi?$_3$ tsaaku$_4$ or^kw^$_5$ t^r^k^raiboo?n^kw^$_6$ n^$_7$ hanik^nu$_8$. — mek^$_9$. 33. sit^$_1$ taiboo?n^^$_2$ t^behkap^ha$_3$ s^m^noohtsi$_4$, p^$_5$ kahnik^hu$_6$ mi?anu$_7$. 34. ma$_1$ bit^hkak^se?$_2$ set^$_3$ ma$_4$ na?n^m^n^^$_5$ sihka$_6$ ma$_7$ noop^ha$_8$ na?n^be?ku$_9$ himahkwait^$_{10}$, u$_{11}$ tsahtsú?manu$_{12}$. 35. sur^h$_1$ t^r^k^raiboo?n^h$_2$ sunihku$_3$ sihka$_4$ mar^^$_5$ na?n^^mi$_6$ makahtsi$_7$, marii$_8$ tsaaht^hkanu$_9$. 36. subet^$_1$.

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one$_2$ went$_4$ back$_5$ towards$_6$ his$_8$ camp$_4$. 26. There$_1$ as$_4$ he$_3$ went$_4$ among the trees$_2$, two$_5$ white men$_6$ met$_8$ him$_7$. 27. Those two$_1$ said to$_{11}$ $_{13}$ him$_{12}$. —In this direction$_2$ our$_3$ killing$_4$ is lying$_5$. Come$_6$. Carrying$_9$ some of it$_7$ you$_8$ go$_{10}$.— 28. This one$_1$ said$_7$. —Oh$_2$. It$_4$ is about evening$_3$. It$_6$ will go$_5$.— (for he) is afraid of$_9$ them$_8$. 29. These two$_1$ said to$_{13}$ is him$_{14}$. —Don't$_2$ be afraid of$_4$ us$_3$. We$_6$ /just$_5$/ will cut off$_9$ only some of$_8$ its$_7$ hindquarters$_8$. The rest of it$_{10}$ you$_{11}$ will haul all off$_{12}$.— 30. This one$_1$ then$_3$ went$_4$ with them$_5$, (and) arrived$_6$ to it$_5$. 31. These two$_1$ then$_3$ cutting$_6$ off from it$_5$ their$_3$ part (that they) wanted$_4$ (they) went$_7$. 32. This$_1$ Indian man$_2$ said$_9$, —Those two$_5$ white robbers$_6$ did for$_8$ me$_7$ very$_3$ good$_4$.— 33. Carrying off all$_4$ these$_1$ white men's$_2$ killings$_3$ to$_4$ his$_8$ house$_6$ (he) went$_7$. 34. When$_2$ he$_1$ arrived$_3$, /those various ones$_3$/ his$_4$ relatives$_5$, evenly dividing$_9$ /this$_6$/ his$_7$ load$_8$, came and went taking it off$_{10}$, finished$_{12}$ it$_{11}$ up$_{12}$. 35. Those$_1$ white robbers$_2$ in that way$_3$ feeding$_7$ /this$_4$/ their$_5$ relatives$_6$, fed$_9$ them$_8$ good$_9$. 36. That is all$_1$.

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539 1. soobe?ʌkʌtsa?$_1$ rʌa$_2$ sʌmʌ?$_3$ renahpʌ?$_4$ pʌ$_5$ kwʌhʌma?ai$_6$ pʌhʌ$_7$ tʌe?tʌma?ai$_8$ pʌʌ$_9$ na?nʌmʌnʌʌ?atahpu$_{10}$ nomi?anu$_{11}$.
2. surʌʌkʌse?$_1$ su?ana$_2$ u$_3$ hunu?bihta$_4$ kʌma?kʌ$_5$ nobitʌnu$_6$.
3. sitʌkʌse?$_1$ tenahpʌ?$_2$ tʌhóinukwa$_3$. 4. surʌkʌse?$_1$ yuupʌ-ha$_2$ nʌmʌkuhtsu?a$_3$ tʌbehkanu$_4$. 5. si?anetʌ$_1$ ma$_2$ rʌhanitsi$_3$, pʌ$_4$ tʌnoowapiha$_5$ nookʌtsi$_6$, pʌʌ$_7$ kahnikʌhu$_8$ mi?anu$_9$.
6. sitʌkʌse?$_1$ pitʌnu$_2$. 7. sitʌkʌse?$_1$ pʌ$_2$ kwʌhi$_3$, —kohtoo-htsi$_4$, tai$_5$ ku?inakʌ$_6$.— me$_7$ u$_8$ niikwiiyu$_9$. 8. sitʌʌkʌse?$_1$ tʌhkánu$_2$. 9. sitʌkʌse?$_1$ tukaninu$_2$. 10. sitʌkʌse?$_1$ tenahpʌ?$_2$ pʌʌ$_3$ norʌnagʌka$_4$ pa?arai$_5$ habiitʌ$_6$, pʌ$_7$ eetʌma?aihku$_8$ pʌ$_9$ pake$_{10}$ himahkatʌ$_{11}$, natsahpunibʌni$_{12}$. 11. marʌʌ$_1$

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1. Long ago$_1$, it is said$_2$, one$_3$ man$_4$ with$_4$ his$_5$ wife$_6$ with$_6$ their$_7$ children$_8$ moved$_{11}$ away from$_{10}$ their$_9$ relatives$_{10}$.
2. Those ones$_1$ camped$_4$ there$_2$ beside$_3$ that$_3$ creek$_4$. 3. This$_1$ man$_2$ went off hunting$_3$. 4. That one$_1$ killed$_4$ (a) fat$_3$ buffalo$_3$.
5. At this place$_1$ butchering$_3$ it$_3$, (and) loading up$_5$ his$_4$ pack animals$_5$ (he) went$_9$ to$_8$ their$_7$ houses$_8$. 6. This one$_1$ arrived$_2$.
7. This one$_1$ said to$_{7\ 9}$ /her$_8$/ his$_9$ wife$_3$, —Making a fire$_4$, roast for$_4$ us$_5$.— 8. These ones$_1$ ate$_2$. 9. It$_1$ got dark$_2$.
10. This$_1$ man$_2$ is lying$_4$ in$_4$ their$_3$ bed$_4$ on (his) back$_5$, is holding$_{11}$ /with$_8$/ his$_7$ bow$_8$ /and/ his$_9$ arrow$_{10}$ (and) is testing (them) much$_{12}$. 11. As$_3$ their$_1$ teepee$_2$ sat$_3$, (a) big tree$_4$

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nʌmʌkahni$_2$ karʌʌkukʌse?$_3$ piahuuhpi$_4$ urʌʌ$_5$ kahniba?aiki$_6$ mupihábiiyu$_7$. 12. siba?akʌse?$_1$ u$_2$ mupihabihpa?a$_3$ wasáasi?$_4$ habiiyu$_5$. 13. sitʌkʌse?$_1$ tenahpʌ?$_2$ siki$_3$ habitʌ$_4$, natsa-hpunibʌnitʌ$_5$, sihka$_6$ wasáasi?a$_7$ pʌʌ$_8$ kahniku?ekʌku$_9$ pʌmi$_{10}$ u$_{11}$ kuhiyʌkaku$_{12}$, u$_{13}$ buninu$_{14}$. 14. sitʌkʌse?$_1$ pʌ$_2$ kwʌ-hi$_3$, --taa$_4$ kahku?ekʌ$_5$ nʌ?$_6$ kwʌhtitu?i$_7$.-- me$_8$ yʌkwiiyu$_9$. 15. sitʌkʌse?$_1$ pʌ$_2$ pakamaku$_3$ tsahtúnehtsʌnu$_4$, pʌʌ$_5$ kahni$_6$ ku?etu$_7$ wʌhkínu$_8$. 16. suni$_1$ u$_2$ naahkakʌse?$_3$ hunakwʌ$_4$ piawʌnʌ?yʌ?i$_5$. 17. surʌkʌse?$_1$ u$_2$ kwʌhʌ$_3$, --hini$_4$ usʌ$_5$?-- 18. sitʌkwʌkʌse?$_1$ kʌahkwa$_2$. 19. sitʌ$_1$ wasáasi?$_2$ ma$_3$ kwʌhti?$_4$ si?ana$_5$ hahpi$_6$. 20. sitʌkʌse?$_1$ tenahpʌ?$_2$, --namʌ-sohi$_3$. taa$_4$ pukunii$_5$ nʌ?$_6$ umaru?i$_7$. namʌsohi$_8$. nomiaru?i$_9$ tanʌ$_{10}$.--c mekʌse?$_{11}$ surʌ$_{12}$ yʌkwiiyu$_{13}$. 21. sitʌkʌse?$_1$ pʌi$_2$ narʌnoo?rʌkinu$_3$. 22. si?anetʌ$_1$ sitʌʌ$_2$ tʌhʌyʌkʌahtsi$_3$, pitusʌ$_4$ pʌʌ$_5$ na?nʌmʌnʌʌkʌhu$_6$ nuraanu$_7$, soko$_8$ bitʌnu$_9$. 23. sitʌkʌse?$_1$ tenahpʌ?$_2$, --okʌho$_3$ nʌ?$_4$ pʌhkutʌ$_5$ nʌmʌ$_6$ kima?ikutʌ$_7$ wasáasi?a$_8$ pehka?i$_9$. nama-

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was lying bent$_7$ over$_6$ their$_5$ teepee$_4$. 12. /On this$_1$/ on$_3$ that$_2$ lying bent (limb), (an) Osage$_4$ was lying$_5$. 13. This$_1$ man$_2$ is lying$_4$ here$_3$, testing (bow) much$_5$, as$_{12}$ /he$_{11}$/ this$_6$ Osage$_7$ was spying on$_{12}$ them$_{10}$ through$_9$ their$_8$ teepee top$_9$. (he) saw$_{14}$ him$_{13}$. 14. This one$_1$ said to$_{8\ 9}$ his$_2$ wife$_3$, --I$_4$ will shoot$_7$ through$_5$ our$_4$ teepee top$_5$.-- 15. This one$_1$ with$_3$ his$_2$ arrow$_3$ stretched (his) (bow)$_4$, (and) shot$_8$ through$_7$ their$_5$ teepee$_4$ top$_7$. 16. As$_3$ he$_2$ acted$_3$ that way$_1$, outside$_4$ (there) was a big thud$_3$. 17. /That one$_1$/ his$_2$ wife$_3$, (said), --What is$_4$ that$_5$?-- 18. These two$_1$ went out$_2$. 19. This$_1$ Osage$_2$ he$_3$ shot$_4$ was lying$_6$ here$_5$. 20. This$_1$ man$_2$, (said) --Hurry$_3$. I$_4$ will fetch$_7$ our$_4$ horses$_5$. Hurry$_3$. We$_{10}$ will move away$_9$.-- said$_{11\ 13}$ that one$_{12}$. 21. This one$_1$ saddled up [the horses] for$_3$ them$_2$. 22. At this place$_1$ these ones$_3$ mounting horseback$_3$, ran$_7$ back$_4$ to$_6$ their$_5$ relatives$_4$, over there$_8$ (they) arrived$_9$. 23. This$_1$ man$_2$ (said), --Over there$_3$ from the place$_5$ we$_4$ came from$_7$ I$_4$ killed$_9$ (an) Osage$_8$. Get

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ka?mukika$_{10}$. tai$_{11}$ nomiaru?ika$_{12}$.-- mekʌse?$_{13}$ surʌ$_{14}$ yʌkwiiyu$_{15}$. 24. sitɯʌkʌse?$_{1}$ nomi?anu$_{2}$, sunihku$_{3}$ suhka$_{4}$ wasáasi?a$_{5}$ namaro?inu$_{6}$. 25. suhkakʌse?$_{1}$ tenahpʌ?a$_{2}$ surʌʌ$_{3}$ u$_{4}$ na?nʌmʌnʌʌ$_{5}$, —nohi?$_{6}$ o?ana$_{7}$ atahpu$_{8}$ nomi?arʌni$_{9}$.-- me$_{10}$ u$_{11}$ niikwiiyu$_{12}$. 26. subetʌ$_{1}$.

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ready$_{10}$. We$_{11}$ will move away$_{12}$.-- that one$_{14}$ said$_{13}$ it$_{15}$. 24. These ones$_{1}$ moved away$_{2}$, in that way$_{3}$ (they) escaped from$_{4}$ that$_{4}$ Osage$_{5}$. 25. Those$_{1}$ his$_{4}$ relatives$_{5}$ said to$_{10\ 12}$ /him$_{11}$/ that$_{1}$ man$_{2}$, —Very (good$_{6}$) away$_{8}$ over there somewhere$_{7}$ (he) told (us) to move$_{9}$.-- 26. That is all$_{1}$.



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XXVIII

589 1. su?anakʌtsa?$_1$ rʌʌ$_2$ ta$_3$ sookʌnibaihku$_4$, sʌmʌ?$_5$ renah-pʌ?$_6$ pʌ$_7$ kwʌhʌma?ai$_8$ u$_9$ pia?ma?ai$_{10}$ tʌasʌ$_{11}$ tʌtaatʌ$_{12}$ tua?$_{13}$ tʌasʌ$_{14}$ tʌtaatʌ$_{15}$ petʌ?ma?ai$_{16}$ urii$_{17}$ noka?inu$_{18}$. 2. sitʌ-kʌse?$_1$ mi?anoorʌ$_2$, so?ana$_3$ nobitʌnu$_4$. 3. sitʌkʌse?$_1$ tenahpʌ?$_2$ bʌ$_3$ kwʌhi$_4$. —namaka?muki$_5$. tʌbehkakwatu?i$_6$ takwʌ$_7$.— mekʌ$_8$. 4. suhka$_1$ bʌʌ$_2$ kaku?a$_3$ bʌhʌ$_4$ tʌrʌe?-tʌhʌma?aihku$_5$ sukʌhu$_6$ bʌʌ$_7$ kahnikʌhu$_8$ urii$_9$ bʌahtsi$_{10}$, pʌkwʌ$_{11}$ mi?anu$_{12}$, wihnu$_{13}$ tʌkenukwa$_{14}$. 5. su?anakʌse?$_1$ sitʌkwʌ$_2$ nobitʌnu$_3$. 6. sitʌkʌse?$_1$ ma$_2$ kumahpʌ?$_3$ su?ahru$_4$ hunu?matu$_5$ ta?siwóo?a$_6$ tʌmarʌʌmoari$_7$ yuhukati$_8$ tʌbehkanu$_9$. 7. si?anetʌ$_1$ ma$_2$ noohtsi$_3$, pʌ$_4$ kwʌhʌwakatu$_5$ mi?anu$_6$.

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1. Long ago$_1$, it is said$_2$, where$_4$ we$_3$ had many houses$_4$, one$_5$ man$_6$ with$_8$ his$_7$ wife$_8$ with$_{10}$ his$_9$ mother$_{10}$ also$_{11}$ (his) little$_{12}$ son$_{13}$ also$_{14}$ with$_{16}$ (his) little$_{15}$ daughter$_{16}$ moved away from$_{18}$ them$_{17}$. 2. This one$_1$ is traveling$_2$, (and he) camped$_4$ over there somewhere$_3$. 3. This$_1$ man$_2$ said to$_3$ his$_3$ wife$_4$. —Get ready$_5$. We two$_7$ will go off to kill$_6$.— 4. Leaving$_{10}$ /that$_1$/ their$_2$ grandmother$_3$ with$_8$ their$_4$ two children$_5$ /them$_9$/ there$_6$ in$_8$ their$_7$ teepee$_8$, they two$_{11}$ went$_{12}$, then$_{13}$ went off hunting$_{14}$. 5. There$_1$ these two$_2$ camped$_3$. 6. This$_1$ her$_2$ husband$_3$ along there$_4$ /on to/ [by] the creek$_5$ killed$_9$ (a) buffalo$_6$ /having$_8$/ much$_7$ fat$_8$. 7. At this place$_1$ carrying$_3$ it$_2$, he went$_4$ towards$_5$ his$_4$ wife$_5$. 8. When$_3$ he$_1$ arrived$_2$.

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8. ma$_1$ bitʌhkakʌse?$_2$ sitʌ$_3$ ma$_4$ kwʌhʌ$_5$ ma$_6$ tsayumi?itsi$_7$. pʌhi$_8$ makanu$_9$. 9. pʌhi$_1$ tʌhkamaahka$_2$, pʌhʌ$_3$ tʌhkapʌ-ha$_4$ inanu$_5$. 10. sitʌ$_1$ wa?ihpʌ?$_2$ ma$_3$ ina?etʌ$_4$, ma$_5$ rohtsani?imi?$_6$ hunakwʌ$_7$. 11. sitʌkʌse?$_1$ ma$_2$ kumahpʌ?$_3$, —inakwʌhi$_4$ nʌ?$_5$ ma$_6$ noo?yahnehti$_7$ bunikwatu?i$_8$. — mekʌ$_9$. 12. sitʌkʌse?$_1$ ma$_2$ kwʌhʌ$_3$, —namʌsohihtsi$_4$, nʌʌ?$_5$ pitusʌ$_6$ kimanu$_7$. — mekʌ$_8$. 13. si?anetʌkʌse?$_1$ ma$_2$ mi?aka$_3$, wahahtʌ$_4$ wasáasi?tenanʌkwʌ$_5$ mawaka$_6$ bitʌnu$_7$. 14. surʌkwʌ-kʌse?$_1$, —hakʌse?$_2$ ʌ$_3$ kumahpʌ?$_4$? — mekʌ$_5$. 15. surʌkʌse?$_1$ wa?ihpʌ?$_2$, —ibu$_3$ u?$_4$ mi?a?i$_5$. — mekʌ$_6$. 16. pʌ?atahpu$_1$ u$_2$ mi?a?iha$_3$ uhri$_4$ tʌ?awekʌnu$_5$. 17. surʌkʌse?$_1$ sʌmʌ?$_2$, —mawaka$_3$ nʌ?$_4$ karʌru?i$_5$. ʌsʌ$_6$ ma$_7$ kumahpʌ?a$_8$ wekikwa$_9$. — mekʌ$_{10}$. 18. sitʌkʌse?$_1$ sihka$_2$ bʌwaka$_3$ karʌ?iha$_4$, —ihka$_5$ nʌ?$_6$ rʌhkapʌha$_7$ hunakwʌ$_8$ rohtsanaru?i$_9$. — mekʌ$_{10}$, ma$_{11}$ yaahtsi$_{12}$, to?inu$_{13}$. 19. pʌ$_1$ puki$_2$ narʌnoo?rʌkitʌ$_3$, pʌʌ$_4$ kahnimiihtsi?$_5$ nʌʌtsʌkʌnaaku$_6$, uwakatu$_7$ tʌbitsi$_8$ tunehtsʌnu$_9$, uba?$_{10}$ to?itsi$_{11}$, pʌ$_{12}$ kumahpʌ?a$_{13}$ pʌpetu$_{14}$ mi?a?ibetu$_{15}$ nuhkínu$_{16}$, pʌ$_{17}$ kumahpʌ?a$_{18}$ ra?uranu$_{19}$.

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this$_3$ his$_4$ wife$_5$ unloading$_7$ it$_6$, fed$_9$ them$_8$. 9. When$_2$ they$_1$ finished eating$_3$, (they) jerked$_5$ their$_3$ meat$_4$. 10. This$_1$ woman$_2$ jerks$_4$ it$_3$, (and) goes hanging$_6$ it$_5$ up$_4$ outside$_7$. 11. This$_1$ her$_2$ husband$_3$ said$_9$, —I$_5$ will go to look$_8$ (in) this direction$_4$ along the other side of$_7$ this$_6$ hill$_7$.— 12. This$_1$ his$_2$ wife$_3$ said$_8$, —Hurrying up$_4$, you$_5$ come$_7$ back$_6$.— 13. At this place$_1$ as$_2$ he$_3$ went$_3$, two$_4$ Osage men$_5$ arrived$_7$ to her$_6$. 14. These two$_1$ said$_5$, —Where is$_2$ your$_3$ husband$_4$?— 15. That$_1$ woman$_2$ said$_6$, —He$_4$ went$_5$ this way$_3$.— 16. (She) told$_5$ them$_4$ (a direction) away from him$_1$ that$_3$ he$_2$ went$_3$. 17. That one$_1$ /one$_2$/ said$_{10}$, —I$_4$ will sit$_3$ with her$_3$. You$_4$ go look for$_9$ her$_7$ husband$_8$.— 18. This one$_1$ said to$_{10}$ this one$_2$ /what/ [who] is sitting$_4$ with her$_3$, —I$_6$ will hang up$_9$ this$_5$ meat$_7$ outside$_8$.— Taking$_{12}$ it$_{11}$, (she) went out$_{13}$. 19. As$_6$ her$_1$ horse$_2$ is saddled$_3$, (and) is tied$_4$ near$_5$ their$_4$ teepee$_5$ (she) really$_8$ ran$_9$ towards it$_7$, climbing up$_{11}$ on it$_{10}$, (she) ran to$_{16}$ her$_{12}$ husband$_{13}$, /towards him$_{14}$/ towards the way (he)

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589 20. surʌkʌse?$_1$ tenahpʌ?$_2$, —hakanikia$_3$ ʌnʌ$_4$ nahánu$_5$?— mekʌ$_6$. 21. —wahahtʌkwʌ$_1$ wasáasi?tenanʌkwʌ$_2$ nʌwaka$_3$ bitʌ?i$_4$.— mekʌ$_5$. 22. sitʌkʌse?$_1$ u$_2$ kumahpʌ?$_3$ si?anetʌ$_4$ uhri$_5$ kuhíyami?anu$_6$. 23. surʌkwʌkʌse?$_1$ su?anetʌ$_2$ uhrʌ$_3$ kahni$_4$ muhyʌhkutʌ$_5$ ku?inʌbʌni$_6$. 24. sitʌkʌse?$_1$ pitusʌ$_2$ pitʌnu$_3$. 25. —ʌkʌsʌ$_1$ urʌkwʌ$_2$ tahʌ$_3$ kahnika$_4$ yʌkwihka-tʌkwʌ$_5$,— mekʌ$_1$. 26. surʌkwʌkʌse?$_1$ su?ana$_2$ u$_3$ bianoo?karʌku$_4$ u$_5$ manaa?nakwʌhu$_6$ mi?anu$_7$. 27. surʌ$_1$ u$_2$ kumahpʌ?$_3$ suma$_4$ u$_5$ noo?ma$_6$ to?i?etʌ$_7$, uhri$_8$ kuhíya?-eeyu$_9$. 28. surʌkʌse?$_1$ u$_2$ kwʌhʌ$_3$, —tʌmarʌʌmoakutsa?$_4$ surʌ$_5$ sʌmʌ?$_6$ nʌwaka$_7$ karʌ?i$_8$ nʌ$_9$ bukuba?a$_{10}$ to?itsi$_{11}$, nʌ$_{12}$ runetsʌka$_{13}$, nʌ$_{14}$ miakʌ?i$_{15}$. noha$_{16}$ u?$_{17}$ nʌ$_{18}$ kwʌhʌru?i$_{19}$. ʌnʌse?$_{20}$ nʌmatu$_{21}$ to?itsi$_{22}$. nʌ$_{23}$ makwitso?-ainu$_{24}$.— 29. sitʌkʌse?$_1$ ma$_2$ kumahpʌ?$_3$ u$_4$ rukanika$_5$, uhrʌwakatu$_6$ mi?anu$_7$. 30. sitʌkwʌ$_1$ wasáasi?-nʌkwʌ$_2$ hunai$_3$ bʌhi$_4$ u$_5$ nakʌkaku$_6$, pia?ʌsuakibʌni$_7$. 31. sitʌkʌse?$_1$ pʌhʌ$_2$ tʌhkapʌha$_3$ hunaiki$_4$ narohtsani?iku$_5$, ma$_6$ tsayumi?itsi$_7$, ma$_8$ noohtsi$_9$, bʌ$_{10}$ kwʌhʌwakatu$_{11}$

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went$_{15}$, (she) met$_{19}$ her$_{17}$ husband$_{18}$. 20. That$_1$ man$_2$ said$_6$, —Wonder what$_3$ happened to$_5$ you$_4$?— 21. —Two$_1$ Osage men$_2$ arrived$_4$ to me$_3$,— (she) said$_5$. 22. /This$_1$/ her$_2$ husband$_3$ at this place$_4$ went to spy on$_6$ them$_5$. 23. Those two$_1$ at that place$_2$ to the east of$_5$ their$_7$ teepee$_4$ were roasting much (meat)$_6$. 24. This one$_1$ arrived$_3$ back$_2$. 25. —Those two$_2$ still$_1$ are sitting$_5$ in$_4$ our$_3$ teepee$_6$, (he) said$_6$. Those two$_1$ there$_4$ where that big hill sits$_3$ went$_3$ further from it$_5$ [camp]. 27. That$_1$ her$_2$ husband$_3$ climbs up$_7$ on that$_4$ /that$_5$/ hill /on$_6$/, and was spying on$_9$ them$_8$. 28. /That$_1$/ his$_2$ wife$_5$, said$_{3}$, —That one$_5$ /one$_6$/ [who] sat$_8$ with me$_7$ chased$_{15}$ me$_{14}$ much$_4$, when$_{13}$ I$_{12}$, climbing$_{11}$ on$_{10}$ my$_9$ horse$_{10}$, ran$_{13}$. He$_{17}$ nearly$_{16}$ caught$_{19}$ me$_{18}$. You$_{20}$, coming out$_{22}$ /on/ to me$_{21}$, saved$_{24}$ me$_{23}$.— 29. This$_1$ her$_2$ husband$_3$, when$_5$ it$_4$ got dark$_5$, went$_7$ towards them$_4$. 30. These$_1$ Osages$_2$, as$_4$ he$_5$ listened to$_6$ them$_4$ from outside$_3$, are snoring much$_7$. 31. As$_5$ their$_2$ meat$_3$ is hanging$_5$ around outside$_4$, this one$_1$, taking$_7$ it$_6$

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bituʌ$_{12}$ miʔanu$_{13}$. 32. sitʌkwʌkʌseʔ$_1$ siʔaneʌ$_2$ pʌhʌ$_3$ tʌnoowapiha$_4$ tsakʌtsi$_5$, miʔanú$_6$, soʔana$_7$ surʌʌkʌ$_8$ pʌʌ$_9$ kakuʔwaka$_{10}$ bʌʌ$_{11}$ tʌrʌeʔtʌʌwaka$_{12}$ bitʌnu$_{13}$. 33. sitʌʌkʌseʔ$_1$ siʔanetʌ$_2$ bʌʌ$_3$ naʔnʌmʌnʌʌkʌhu$_4$ pituʌ$_5$ nomiʔanu$_6$. 34. soko$_1$ ra$_2$ soohkahnibaihku$_3$ urʌʌkʌ$_4$ nobitʌnu$_5$. 35. subetʌ$_1$.

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down$_7$, /and/ carrying$_9$ it$_8$, went$_{13}$ back$_{12}$ towards$_{11}$ his$_{10}$ wife$_{11}$. 32. These two$_1$ at this place$_2$ leading$_3$ their$_3$ pack animals$_4$, went$_6$, (they) arrived$_{13}$ over there$_7$ /to those ones$_8$/ to$_{10}$ their$_9$ grandmother$_{10}$ (and) to$_{12}$ their$_{11}$ children$_{12}$. 33. These ones$_1$ at this place$_2$ moved$_6$ back$_5$ to$_4$ their$_3$ relatives$_4$. 34. There$_1$ where we had many teepees$_{2\ 3}$, among them$_4$ (they) camped$_5$. 35. That is all$_1$.

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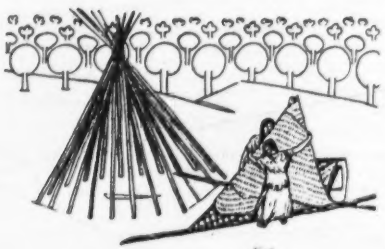


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539 1. soobe?sʌ$_1$ nʌnʌ$_2$ nʌmʌkahnikʌ$_3$ nʌmʌnaahkatʌʌ$_4$. 2. nʌ$_1$ bia?se?$_2$ pibiapʌhi$_3$ waawatayʌkwi?eeyu$_4$, nʌmʌ$_5$ kahni$_6$ pʌmatu$_7$ pʌ$_8$ karʌkatu?iha$_9$. 3. surʌse?$_1$ wihnu$_2$ suni$_3$ u$_4$ mʌʌ?etʌ$_5$, u$_6$ karʌkʌ?eeyu$_7$, kʌhtaaku$_8$ u$_9$. rawʌni?i?eeyu$_{10}$. 4. ukuhpa$_1$ nʌmi$_2$ ʌmakʌni?aikʌ?eeyu$_3$. 5. surʌse?$_1$ suni$_2$ u$_3$ mʌʌ?etʌ$_4$, pahibahku$_5$ nʌmi$_6$ wʌhtaráa?aikʌ?eeyu$_7$. pʌpa?a$_8$ nʌmʌ$_9$ ʌhkooitu?iha$_{10}$. 6. surʌse?$_1$ wihnu$_2$ nʌmi$_3$ kutʌhó-rakʌ?eeyu$_4$, bʌkʌku$_5$ bʌ$_6$ tʌkʌhmanitu?iha$_7$. 7. surʌse?$_1$ ukuku$_2$ nʌmi$_3$ saakʌ?etʌ$_4$, nʌmi$_5$ ku?inakʌ?etʌ$_6$, nʌmi$_7$ tʌkwʌsʌ́kʌ?eeyu$_8$. 8. surʌse?$_1$ pianohko?awobaaitʌ$_2$, ukuku$_3$ nʌmi$_4$ nohkókʌ?eeyu$_5$. 9. sʌsʌ?ana$_1$ nʌmi$_2$ yuhúnohkokʌ?-

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1. Long ago$_1$ we$_2$ lived$_4$ in (a) teepee$_3$. 2. My$_1$ mother$_2$ sets up$_4$ long$_3$ cedar poles$_4$ [then] she$_5$ will set up$_9$ our$_5$ house$_6$ on to it$_7$. 3. That one$_1$ then$_2$ does$_3$ it$_4$ that way$_3$, sets$_7$ it$_6$ up$_7$, (and) tightly$_8$ stakes$_{10}$ it$_9$. 4. Inside it$_1$ (she) makes a rain house for$_3$ us$_2$. 5. That one$_1$ does$_4$ it$_3$ that way$_2$, three separate$_5$ bed steads (she) makes for$_7$ us$_6$, what$_{10}$
539 we$_9$ will sleep$_{10}$ on /it/$_8$. 6. That one$_1$ then$_2$ digs a fire hole
252 for$_4$ us$_3$, where$_5$ she$_6$ will cook$_7$. 7. That one$_1$ in that$_2$
262 [fire hole] boils for$_6$ us$_3$, roasts for$_4$ us$_3$, (and) cooks on coals for$_8$ us$_7$. 8. That one$_1$ has a big biscuit oven$_2$, in it$_3$ (she) bakes biscuits for$_5$ us$_4$. 9. Sometimes$_1$ (she) cooks

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eeyu$_3$, tʌasʌ$_4$ ukuku$_5$ nʌmi$_6$ huba?aikʌ?eeyu$_7$. 10. sur^se?$_1$ nʌ$_2$ bia?$_3$ kʌ?rahúu?a$_4$ nʌmi$_5$ boma?eku$_6$, u$_7$ rayu?ne?eeyu$_8$. 11. wihnu$_1$ suni$_2$ u$_3$ mʌʌ?et^$_4$, u$_5$ yuhuma?aihku$_6$ nʌmi$_7$ ku?tsiyaakʌ?eeyu$_8$. 12. sur^se?$_1$ pʌmi$_2$ u$_3$ kwasʌkʌ?eku$_4$, tsaa$_5$ wihkámanu$_6$, tʌasʌ$_7$ tsaa$_8$ pihnákamanu$_9$. 13. sur^se?$_1$ pʌewatsi?kʌke$_2$ nʌmi$_3$ tsahani?eku$_4$, nʌmi$_5$ kusíwʌhpimakʌ?eeyu$_6$. 14. nʌn^se?$_1$ onama?ai$_2$ tʌhkapʌma?aihku$_3$ u$_4$ rʌhká?eeyu$_5$. 15. sur^se?$_1$ tsaa$_2$ kamanu$_3$. 16. nʌn^se?$_1$ tuhpokóo?huuhpihta$_2$ po?ai$_3$ wʌsibo?a?et^$_4$, u$_5$ sanahkena$_6$ sibe?et^$_7$, u$_8$ hima?et^$_9$, hunu?betu$_{10}$ mia?eeyu$_{11}$. 17. nʌn^se?$_1$ wihnu$_2$ suhka$_3$ nʌmʌ$_4$ sibepʌha$_5$ kʌyu?ne?eeyu$_6$. 18. u$_1$ kʌyu?ne?et^$_2$, paakʌ$_3$ wihnu$_4$ u$_5$ xotsémia?eeyu$_6$. 19. suni-se?$_1$ nʌnʌ$_2$ u$_3$ mʌʌ?et^$_4$, tutʌtsaiwai$_5$ u$_6$ naha?eku$_7$, u$_8$ sanahkóo?kʌyu?ne?eeyu$_9$. 20. sur^se?$_1$ tʌbitsi$_2$ tsaa$_3$ sanahkóo?$_4$ kamanu$_5$. 21. usʌse?$_1$ hʌnihku$_2$ nʌmʌ$_3$ sanahkóo?-ai?ena$_4$. 22. subetʌ$_1$. 539

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fry bread for$_3$ us$_2$, also$_4$ in it$_5$ [the fire hole] (she) makes coffee for$_7$ us$_6$. 10. /That$_1$/ my$_2$ mother$_3$, when$_4$ we$_5$ pick$_6$ hackberries$_4$, (she) pounds$_8$ it$_7$ [them]. 11. Then$_1$ (she) does to$_4$ it$_3$ that way$_2$, with$_6$ /that$_5$/ fat$_6$ (she) roasts (it) on a stick for$_8$ us$_7$. 12. When$_4$ she$_3$ cooks for$_4$ us$_2$, that$_1$ tastes$_4$ good$_5$ (and) oily$_6$, also$_7$ tastes$_8$ good$_9$ (and) sweet$_9$. 13. When$_4$ we$_3$ pull up$_4$ wild onions$_2$, that one$_1$ cooks (it) in ashes for$_6$ us$_5$. 14. We$_1$ eat$_2$ it$_4$ with salt$_3$ (and) with meat$_5$. 15. That$_1$ tasted$_3$ good$_2$. 16. We$_1$ strip off$_4$ bark of$_3$ (a) tree$_2$ (bearing black berries), shave off$_7$ its$_8$ sap$_6$, take$_9$ it$_8$, (and) go$_{11}$ on to the creek$_{10}$. 17. We$_1$ then$_2$ chew$_4$ /that$_3$/ our$_4$ shavings$_5$. 18. Chew$_2$ it$_1$, then$_4$ wash$_4$ it$_3$ in water$_3$. 19. We$_2$ do$_4$ it$_3$ that way$_1$, (and) when$_7$ it$_6$ becomes$_7$ clean$_8$, (we) chew$_9$ it$_8$ as chewing gum$_9$. 20. That$_1$ chewing gum$_4$ tasted$_3$ really$_2$ good$_3$. 21. That$_1$ in that way$_2$ (we) make$_4$ our$_3$ chewing gum$_4$. 22. That is all$_1$. 539 252 262 539 261

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539 1. soobe?ʌkʌtsa?$_1$ rʌs$_2$ Fort Sill-kutʌ$_3$ wahahtʌh$_4$ nʌmʌre-
nanʌh$_5$ tʌwoonukwa$_6$. 2. surʌʌkʌse?$_1$ soo$_2$ u$_3$ royabaihku$_4$
nanisuyake$_5$ u$_6$ rʌrʌehbaahunu?baihku$_7$ ukʌhu$_8$ nobitʌnu$_9$.
3. surʌkwʌkʌse?$_1$ wa?ihpʌ?anʌkwʌ$_2$, —nah$_3$ ranʌ$_4$ ke$_5$ ka-
hni?aiwa?itʌʌ$_6$. 4. ihka$_1$ ranʌ$_2$ waahpihta$_3$ toponiwekiku$_4$
robo?iti$_5$ kahnibaitu?i$_6$. — 5 surʌkwʌkʌse?$_1$ tenanʌkwʌ$_2$,
—tsaatʌ$_3$ ma?$_4$. — me$_5$ niwʌnʌ$_6$. 6. surʌh$_1$ bʌhʌ$_2$ pukunii$_3$
urii$_4$ narʌnoo?ro?yanu$_5$, pʌhʌ$_6$ tʌnoopʌha$_7$ tsayumi?inu$_8$.
7. surʌkwʌkʌse?$_1$ pʌi$_2$ norʌnákʌnu$_3$. 8. sʌmʌ?kʌse?$_1$ tuu-
huni$_2$. 9. sʌmʌ?kʌse?$_1$ konoohoni$_2$. 10. sʌmʌ?$_1$ u$_2$ tʌi?$_3$
toyamatu$_4$ pomami?anu$_5$. 11. surʌkʌse?$_1$ wihtua$_2$ tʌhpe?ku$_3$

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1. Long ago$_1$, it is said$_2$, from Fort Sill$_3$ two$_4$ Indian men$_5$
went hunting$_6$. 2. Those ones$_1$ where$_4$ it$_3$ had$_4$ many$_3$ moun-
tains$_4$, where$_7$ it$_4$ had$_7$ pretty$_5$ little creeks$_7$, there$_8$ (they)
camped$_9$. 3. Those two$_1$ women$_3$ (said) —We$_4$ just$_5$ won't$_5$
make a house$_4$. 4. We$_2$ will have a house of$_4$ these$_1$ ce—
dars$_3$ standing$_5$ in a circle$_4$.— 5. Those two$_1$ men$_2$ said$_5$ 6,
—It$_4$ is good$_3$.— 6. Those two$_1$ unsaddled$_9$ their$_2$ horses$_3$
for$_5$ them$_4$, took down$_8$ their$_4$ packs$_7$. 7. Those two$_1$ made
beds for$_3$ them$_2$. 8. One$_1$ went to fetch water$_2$. 9. One$_1$
went to fetch firewood$_2$. 10. One$_1$ her$_2$ friend$_3$ went to
[262] pick$_5$ [huckleberries] on /to/ the mountain$_4$. 11. That one$_1$

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huabokóo?a$_4$ bomanu$_5$, wihnu$_6$ bʌ$_7$ kahnikʌhu$_8$ bitusʌ$_9$ mi?anu$_{10}$. 12. u$_1$ bitʌhkakʌse?$_2$ pʌhʌ$_3$ pomapʌha$_4$ uhri$_5$ tʌkʌbaniku$_6$, uhrʌ$_7$ kumahpʌ?nʌkwʌ$_8$ noohpitʌnu$_9$. 13. sitʌ-kwʌkʌse?$_1$ mahrʌ$_2$ noopʌha$_3$ tsayumi?inu$_4$. 14. sitʌkwʌ$_1$ puhipʌba?a$_2$ pʌhʌ$_3$ kohtoopʌha$_4$ kʌma?kʌ$_5$ ma$_6$ rahni?inu$_7$. 15. sitʌkwʌ$_1$ bai$_2$ saakʌnu$_3$, tʌasʌ$_4$ huba?ainu$_5$, wihnu$_6$ rʌasʌ$_7$ yuhúnohkonu$_8$. 16. ma$_1$ samʌkwasʌhka$_2$, sitʌ$_3$ puhipʌha$_4$ rʌkʌsónanu$_5$, wihnu$_6$ yʌkwihtsi$_7$, tʌhkánu$_8$. 17. sitʌkwʌkʌse?$_1$ pʌi$_2$ tʌhkamaahka$_3$, pʌhʌ$_4$ awe$_5$ tahní?-inu$_6$ 18. sitʌkwʌkʌse?$_1$ wihnu$_2$ pʌhʌ$_3$ ta?siwóo?rʌhkapʌka$_4$ tʌasʌ$_5$ pʌhʌ$_6$ arʌka?rʌhkapʌka$_7$ yʌkwinu$_8$. 19. sitʌkwʌkʌse?$_1$ ma$_2$ inanu$_3$. 20. tʌasʌkʌse?$_1$ sitʌkwʌ$_2$ bʌhʌ$_3$ pomapʌkahti$_4$ tʌhká?eeyu$_5$. 21. surʌkʌse?$_1$ tsaa$_2$ pihnákamanu$_3$. 22. si-tʌkwʌkʌse?$_1$ si?anetʌ$_2$ inahpʌni$_3$, nanaarʌmu?ikatʌ$_4$. 23. si-tʌkʌse?$_1$ nanisuyakeku$_2$ waahpihta$_3$ puhipʌha$_4$ yʌ?yʌkaku$_5$ norʌnánu$_6$. 24. sitʌkwʌ$_1$ wihnu$_2$ pʌhʌ$_3$ inana$_4$ marʌkanu$_5$, tʌasʌ$_6$ hubébinu$_7$, tʌasʌ$_8$ tʌkwʌsíkʌnu$_9$. 25. sitʌkwʌkʌse?$_1$

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picked$_5$ a bucket$_2$ full$_3$ (of) huckleberries$_4$, then$_6$ went$_{10}$ back$_9$ to$_8$ her$_7$ camp$_8$. 12. When$_2$ she$_1$ arrived$_2$, as$_6$ they$_5$ are eat-ing much$_6$ (of) their$_3$ pickings$_4$, their$_7$ husbands$_8$ arrived packing$_9$. 13. These two$_1$ took$_4$ their$_2$ load$_3$ down$_4$. 14. These two$_1$ put$_7$ it$_6$ on leaves$_2$ beside$_5$ their$_3$ fire$_4$. 15. These two$_1$ boiled for$_3$ them$_2$, also$_4$ made coffee$_5$, then$_6$ also$_7$ made fry bread$_8$. 16. When$_2$ it$_1$ all was cooked$_3$, these ones$_3$ made a table of$_5$ leaves$_4$, then$_6$ sitting down$_7$, ate$_8$. 17. When$_3$ they$_2$ finished eating$_3$, these two$_1$ put away$_6$ their$_4$ dishes$_5$. 18. These two$_1$ then$_2$ sat down$_3$ at$_4$ their$_3$ buffalo meat$_4$ also$_5$ at$_7$ their$_6$ deer meat$_7$. 19. These two$_1$ jerked$_3$ it$_2$. 20. Also$_1$ these two$_2$ were eatings$_5$ from$_4$ their$_3$ pickings$_4$. 21. Those ones$_1$ tasted$_3$ good$_2$ (and) sweet$_3$. 22. These two$_1$ at this place$_2$ jerked much$_3$, (they) are tell-ing stories$_4$. 23. These$_1$ made a bed of$_6$ nice$_2$ soft$_3$ cedar$_3$ limbs$_4$. 24. These two$_1$ then$_2$ finished$_3$ their$_3$ jerking$_4$, also$_6$ made coffee$_7$, also$_8$ cooked on coals$_9$. 25. These two$_1$ fin-

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599 tʌhkamaahtsi$_2$, pʌhʌ$_3$ inapʌha$_4$ pʌhʌ$_5$ inawatapa?aiki$_6$ rohtsáni?inu$_7$. 26. wihnukʌse?$_1$ sitʌkwʌ$_2$ kwabinu$_3$, ʌhkóoinu$_4$. 27. sitʌkʌse?$_1$ tʌnakiku$_2$ taanu$_3$. 28. sitʌkwʌkʌse?$_1$ yorihtsi$_2$, kohtoohtsi$_3$, huba?airu$_4$. 29. sitʌkʌse?$_1$ tʌhkánu$_2$. 30. surʌkwʌkʌse?$_1$ mahrʌ$_2$ kumahpʌ?nʌkwʌ$_3$, —pitusʌ$_4$ tanʌ$_5$ nomiaru?i$_6$. — me$_7$ niwʌnʌʌyu$_8$. 31. sitʌkwʌkʌse?$_1$ mahrʌ$_2$ kwʌhʌnʌkwʌ$_3$, —ɔohi?$_4$ tsaaku$_5$. — me$_6$ niwʌnʌʌyu$_7$. 32 sitʌkʌse?$_1$ pʌʌ$_2$ pukunii$_3$ tsakʌhuyʌkʌtsi$_4$, urii$_5$ narʌnoo?rʌkitsi$_6$, pʌʌ$_7$ tʌnoowapinii$_8$ tʌnookʌnu$_9$. 33. tʌhʌyakʌahtsi$_1$, bʌʌ$_2$ tʌnoowapinii$_3$ tsakʌtsi$_4$, pitusʌ$_5$ pʌʌ$_6$ na?nʌmʌnʌkʌhu$_7$ mi?anu$_8$. 34. sitʌʌ$_1$ pitʌnu$_2$. 35. setʌʌ$_1$ nʌmʌnʌʌ$_2$ nah$_3$ noo$_4$ marʌʌkʌhi$_5$ ta?óo?himahkwaina$_6$. 36. subetʌ$_1$.

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[251] ished eating$_2$, hung$_7$ their$_3$ jerked meat$_4$ over$_6$ their$_5$ meat poles$_6$. 26. Then$_1$ these two$_2$ lay down$_3$, (and) slept$_4$. 27. This$_1$ was$_3$ (a) quiet$_2$ morning$_3$. 28. These two$_1$ getting up$_2$, making a fire$_3$, made coffee$_4$. 29. These ones$_1$ ate$_2$. 30. Those ones$_1$ their$_2$ husbands$_3$ said$_7$ s. —We$_5$ will move$_6$ back$_4$.— 31. /These two$_1$/ their$_2$ wives$_3$ said$_6$ $_7$. —Very$_4$ good$_5$.— 32. These ones$_1$ rounding up$_4$ their$_2$ horses$_3$, saddling$_4$ them$_5$ up$_6$, loaded$_8$ their$_7$ pack animals$_8$. 33. Mounting horses$_1$, (and) leading$_4$ their$_2$ pack animals$_3$, (they) went$_5$ back$_5$ to$_7$ their$_6$ relatives$_7$. 34. These ones$_1$ arrived$_2$. 35. Those various$_1$ Indians$_2$ /just$_3$/ must$_4$ come and go getting pounded meat$_6$ from them$_5$. 36. That is all$_1$.

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539 1. soobe?ʌkʌtsa?$_1$ rʌa$_2$ sʌmʌ?$_3$ wa?ihpʌ?$_4$ sʌmʌ?ma?ai$_5$ tʌehpʌ?rʌma?ai$_6$ toyabetu$_7$ mi?anu$_8$. 2. waikinʌba?akʌ$_1$ urʌkwʌ$_2$ mi?a?i$_3$. 3. sitʌkwʌkʌse?$_1$ tʌmarʌʌmoaku$_2$ natsamukwe?a$_3$ hanikaku$_4$, makʌ$_5$ bitʌnu$_6$. 4. sitʌkwʌkʌse?$_1$ waikinʌkutʌ$_2$ makʌhu$_3$ weenu$_4$, pʌhʌ$_5$ wihtue$_6$ himanu$_7$. 5. sitʌkwʌ$_1$ ma$_2$ tʌhpe?ku$_3$ pʌhʌ$_4$ wihtuaku$_5$ sihka$_6$ natsamukwe?a$_7$ pomanu$_8$. 6. sitʌkwʌkʌse?$_1$ sukʌhu$_2$ wihtuaku$_3$ pʌhʌ$_4$ pomana$_5$ nʌʌ?mainu$_6$. 7. sitʌkwʌkʌse?$_1$ pʌhʌ$_2$ waikinʌkahtu$_3$ pʌhʌ$_4$ pomapʌha$_5$ to?wʌ?wenimi?a$_6$. 8. sitʌkwʌkʌse?$_1$ sinihku$_2$ pʌhʌ$_3$ pomana$_4$ nʌʌ?mainu$_5$. 9. sitʌkwʌkʌse?$_1$ tʌtaati$_2$ pʌhʌ$_3$ tʌʌhka?a?a$_4$ yaanu$_5$, wihnu$_6$ sihka$_7$ natsamukwe?a$_8$ sʌki$_9$ wʌhpómi?inu$_{10}$. pʌhʌ$_{11}$ waikinʌkahtu$_{12}$

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1. Long ago$_1$, it is said$_2$, one$_3$ woman$_4$ with one$_5$ child /with$_6$/ went$_8$ towards the mountains$_7$. 2. On a wagon$_1$ those two$_2$ went$_3$. 3. These two$_1$ arrived$_4$ there$_3$, where there were$_4$ much$_2$ grapes$_5$. 4. These two$_1$ went down$_4$ from (the) wagon$_2$ to it$_3$, (they) took$_7$ their$_5$ buckets$_6$. 5. These two$_1$ picked$_5$ /that$_2$/ their$_4$ buckets$_6$ full$_3$ /in$_6$/ (of) these$_6$ grapes$_7$. 6. These two$_1$ there$_2$ tired of$_4$ their$_4$ pickings$_5$ in buckets$_3$. 7. These two$_1$ kept on dumping$_4$ their$_4$ pickings$_3$ into$_3$ their$_2$ wagon$_3$. 8. These two$_1$ tired of$_5$ their$_3$ picking$_4$ in this way$_3$. 9. These two$_1$ took$_8$ their$_3$ little$_2$ ax$_4$, then$_4$ these$_7$ grape$_8$ vines$_9$ (they) chopped down$_{10}$. (they)

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ma$_{13}$ betinu$_{14}$, ma$_{15}$ rʌhpé?kʌanu$_{16}$. 10. mahka$_1$ mahri$_2$ tʌhpe?kʌahkakʌse?$_3$ si?ana$_4$ pimoróo?a$_5$ piakuhma$_6$ tuhubʌ-hkapʌ$_7$ mahrʌwakatu$_8$ nuhkíkina$_9$. 11. sitʌkʌse?$_1$ tʌehpʌ?-rʌ$_2$, —itʌtsa?$_3$ narʌ?ʌyatʌ$_4$ pimoróo?$_5$ tahʌwakatu$_6$ kimaa-rʌ$_7$ — mekʌse?$_8$ sitʌ$_9$ yʌkwihtsi$_{10}$, pʌhʌ$_{11}$ waikinʌkahtu$_{12}$ pohpínu$_{13}$. 12. sitʌkʌse?$_1$ ma$_2$ kaku?$_3$ pʌnʌsu?a$_4$ makʌ$_5$ tʌhʌyaro?inu$_6$. 13. sitʌkwʌ$_1$ sihkutʌ$_2$ pʌhʌ$_3$ kahnikʌhu$_4$ nuraanu$_5$. 14. mahri$_1$ bitʌhkakʌse?$_2$ mahrʌ$_3$ na?nʌmʌnʌʌ$_4$ sihka$_5$ natsamukwe?a$_6$ tsayumi?inu$_7$. 15. sitʌkʌse?$_1$ wihnu$_2$ pʌʌ$_3$ pibiarʌsone$_4$ himahtsi$_5$, makʌhu$_6$ ma$_7$ tsahpómi?inu$_8$, ma$_9$ kotsenu$_{10}$, pʌʌ$_{11}$ huu?awokʌ$_{12}$ ma$_{13}$ rahni?inu$_{14}$. 16. pʌʌ$_1$ tʌrayu?ne?a$_2$ yaahtsi$_3$, uma$_4$ u$_5$ rayu?nenu$_6$. 17. u$_1$ sʌmʌrayu?netsi$_2$, u$_3$ maroponi?inu$_4$. 18. wihnu$_1$ pʌʌ$_2$ hʌkiba?aiki$_3$ pibiawobihta$_4$ tahni?itsi$_5$, sihka$_6$ natsa-mukwe?a$_7$ pʌʌ$_8$ maroponi?ipʌha$_9$ uba?aiki$_{10}$ pasáhtahni?inu$_{11}$. 19. suni$_1$ u$_2$ mʌʌhtsi$_3$, muhpóo?wanapʌha$_4$ uba?aiki$_5$ wʌhpá-ri?inu$_6$. 20. hayarokwe$_1$ u$_2$ habihka$_3$, sunihku$_4$ narʌni?itʌ$_5$,

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threw$_{14}$ it$_{13}$ into$_{12}$ their$_{11}$ wagon$_{12}$, it$_{15}$ filled up$_{16}$. 10. As$_3$ they$_2$ filled up$_3$ that$_1$, here somewhere$_4$ (a) big bull$_5$ cow$_5$ (an) angry one$_7$ came running$_9$ towards them$_8$. 11. This$_1$ child$_2$ (said), --This$_3$ dangerous$_4$ cow$_5$ is coming$_7$ towards us$_6$.— This one$_9$ saying$_8$ $_{10}$, jumped$_{13}$ into$_{12}$ their$_{11}$ wagon$_{12}$. 12. This$_1$ his$_2$ grandmother$_3$ herself also$_4$ mounted up$_5$ in it$_5$. 13. These two$_1$ from there$_2$ ran$_3$ to$_4$ their$_3$ house$_4$. 14. When$_2$ they$_1$ arrived$_2$, their$_3$ relatives$_4$ unloaded$_7$ these$_5$ grapes$_6$. 15. These ones$_1$ then$_2$ takings$_5$ their$_3$ big dishpans$_4$, in it$_4$ (they) stripped$_8$ it$_7$, washed$_{10}$ it$_9$ [them], (and) placed$_{14}$ it$_{13}$ [them] in$_{12}$ their$_{11}$ wooden bowls$_{13}$. 16. Takings$_3$ their$_1$ pestle$_2$, with it$_4$ (they) pounded$_6$ it$_5$. 17. Completely pound-ing$_2$ it$_1$, (they) made balls of$_4$ it$_3$. 18. Then$_1$ placings$_5$ big boards$_4$ over$_3$ their$_2$ arbor$_3$, (they) placed$_{11}$ these$_6$ their$_8$ balls$_9$ of grapes$_7$ over it$_{10}$ to dry$_{11}$. 19. Doing$_3$ it$_2$ that way$_1$, (they) spread$_4$ mosquito netting$_6$ over it$_5$. 20. As$_3$ it$_2$ lies$_3$ four (days$_1$), (it) stays$_8$ in that way$_4$, /and/ when it is

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589 u$_4$ rʌbitsibasahka$_7$, pibianarʌ̲sokʌ̲$_8$ u$_9$ rʌbakinu̲$_{10}$. 21. sitʌʌkʌ̲se?$_1$ wihnu$_2$ tomo$_3$ u$_4$ karʌkʌ?etʌ̲$_5$, tsaa$_6$ u$_7$ bihnakamaku$_8$, u$_9$ rʌhkǎ?eeyu̲$_{10}$. 22. usʌse?$_1$ pʌnihku$_2$ pʌewatsi?$_3$ natsamukwe?a$_4$ urʌʌ$_5$ tʌkʌ?ai?ena̲$_6$. 23. subetʌ̲$_1$.

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589 really dry$_6$ $_7$. (they) load$_{10}$ it$_9$ in big sacks$_8$. 21. These ones$_1$ then$_2$ in winter$_3$ cook$_5$ it$_4$. as$_8$ it$_7$ tastes$_8$ good$_6$ (and) 252 sweet$_8$, (they) eat$_{10}$ it$_9$. 22. That$_1$ in that way$_2$ they$_5$ fix$_6$ wild$_3$ grapes$_4$ to eat$_6$. 23. That is all$_1$.

[p.118 is blank]

XXXII

539 1. su?anakʌtsa?$_1$ rʌa$_2$ sʌsʌmʌ?nʌʌ$_3$ kahníba?i$_4$. 2. surʌʌ-kʌse?$_1$ ke$_2$ tsihánabeni?eeyu$_3$. 3. surʌʌkʌse?$_1$ urʌʌ$_2$ nana-wa?ihpʌ?anʌʌ$_3$, —hina$_4$ ranʌ$_5$ taa$_6$ tʌrʌc?tii$_7$ tʌhkákʌhutu-?i$_8$?— mekʌ$_9$. 4. surʌkʌse?$_1$ sʌmʌ?$_2$ urʌʌmatʌ$_3$, —tsaati$_4$ nʌ?$_5$ su?ura?i$_6$,— mekʌ$_7$. 5. —tanʌwitsa$_1$ ma$_2$ yʌihka$_3$, raa$_4$ nanahtenanʌʌma?ai$_5$ okʌho$_6$ huuhkabatu$_7$ mi?anu$_8$.— 6. sʌmʌ?kʌse?$_1$ waʌnpʌ?$_2$, —hina$_3$ hanitu?i$_4$ mia$_5$?— mekʌ$_6$. 7. surʌkʌse?$_1$, —ehka$_2$ kuyuníi?a$_3$ huuhkabanai$_4$ tahkʌaru?i$_5$,— mekʌ$_6$. 8. —suni$_1$ urii$_2$ tai$_3$ mʌʌhkase?$_4$ taa$_5$ nanahtena-nʌʌ$_6$ pʌʌ$_7$ ta?wo?i?a$_8$ himahtsi$_9$, ohto$_{10}$ ma$_{11}$ huuhkʌma?ru$_{12}$ wihnu$_{13}$ robo?ihutu?i$_{14}$.— 9. —soobe?sʌ$_1$ nʌnʌ$_2$ sunihku$_3$ puhitóo?a$_4$ rʌkʌwasʌ?etʌʌ$_5$.— 10. surʌʌkʌse?$_1$ oyetʌ$_2$ si?a-netʌ$_3$ bʌʌ$_4$ kahnikutʌ$_5$ mi?anu$_6$, pʌʌ$_7$ omomʌsʌ$_8$ surʌʌ$_9$ ukuu$_{10}$ bitʌnu$_{11}$. 11. sitʌkʌse?$_1$ tenanʌʌ$_2$ suhka$_3$ wa?ihpʌ?a$_4$ pʌmʌ$_5$ u$_6$ ni?atsi?nihku$_7$, huuhkʌma?ku$_8$ mi?anu$_9$. 12. sitʌʌ-

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1. Somewhere$_1$, it is said$_2$, some$_3$ had a camp$_4$. 2. Those ones$_1$ became hungry$_{2\,3}$. 3. /Those$_1$/ their$_2$ womenfolk$_3$ said$_4$, —What$_5$ (are) we$_6$ going to feed$_8$ our$_9$ children$_7$?— 4. /That one$_1$/ one$_2$ /is/ of them$_3$ said$_7$, —I$_5$ thought of$_6$ something good$_4$.— 5. —When$_3$ it$_2$ is evening$_3$, we ought to$_1$
539 with$_5$ our$_4$ menfolk$_5$ go$_8$ over there$_6$ in among the trees$_7$.—
223 6. One$_1$ woman$_2$ said$_6$, —What$_3$ will (we) do$_4$, go$_5$?— 7. That one$_1$ said$_4$, —(We) will drive$_5$ those various$_2$ turkeys$_3$ from among the trees$_4$.— 8. —As$_4$ we$_3$ do to$_4$ them$_3$ that way$_1$, then$_{13}$ our$_5$ menfolk$_6$, taking$_9$ their$_7$ guns$_8$, will stand$_{14}$ along there$_{10}$ along /its$_{11}$/ the timber's edge$_{12}$. 9. Long ago$_1$ we$_2$ in that way$_3$ killed$_8$ turkeys$_4$ to eat$_5$.— 10. All$_2$ those ones$_1$ at this place$_3$ went$_6$ from$_5$ their$_4$ camps$_8$ on$_8$ their$_7$ feet$_8$ those ones$_9$ arrived$_{11}$ there$_{10}$. 11. These$_1$ men$_2$, in the way$_7$ that$_3$ woman$_4$ /she$_4$/ advised$_7$ them$_8$, went$_9$

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
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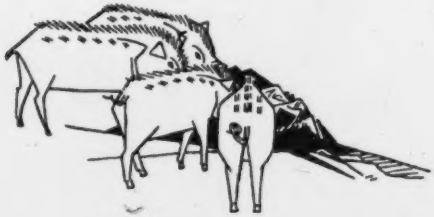
Comanche Texts

kʌ̲se?$_1$ wihnu$_2$ wa?ihpʌ?anʌʌ$_3$ ma$_4$ huuhkabaiki$_5$ mi?anu$_6$, si?ana$_7$ pʌma$_8$ sehka$_9$ kuyunîi?a$_{10}$ yʌkwi?ena$_{11}$ piaba?sa-hpunîi?tuhka$_{12}$ yʌkwinu$_{13}$. 13. marii$_1$ yʌkwihkakukʌ̲se?$_2$ setʌ$_3$ kuyunîi?$_4$ sooyorikitʌ$_5$, sima$_6$ pa?sahpunîi?ma$_7$ yʌ-kwinu$_8$. 14. sitʌʌkʌ̲se?$_1$ maa$_2$ yʌkwihkatʌ$_3$, wihnu$_4$ sokoko$_5$ pohbîanu$_6$. 15. sitʌʌ$_1$ wa?ihpʌ?anʌʌ$_2$ marʌʌmatu$_3$ tunehtsʌnu$_4$ 16. sitʌʌkʌ̲se?$_1$ kuyunîi?nʌʌ$_2$ huuhkʌma?ku$_3$ tunehtsʌnu$_4$. 17. huuhkʌma?ku$_1$ ma$_2$ kʌahka$_3$, sitʌʌ$_4$ tenanʌʌ$_5$ tʌmarʌʌ-moaku$_6$ marii$_7$ wasʌ́nu$_8$. 18. sitʌʌkʌ̲se?$_1$ wihnu$_2$ pʌʌ$_3$ wasʌpʌ̲ha$_4$ wa?wahku$_5$ noohtsi$_6$, pitusʌ$_7$ bʌʌ$_8$ kahnikʌ̲hu$_9$ mi?anu$_{10}$. 19. pʌʌ$_1$ kahnikʌ$_2$ bʌi$_3$ bitʌhka$_4$, setʌʌ$_5$ marii$_6$ no?inu$_7$. 20. wihnu$_1$ marʌʌ$_2$ nanawa?ihpʌ?anʌʌ$_3$ ma$_4$ maka?-mukitsi$_5$, kohtoohtsi$_6$, sehka$_7$ kuyunîi?a$_8$ sooko$_9$ kwasʌ́kʌnu$_{10}$. 21. sitʌʌ$_1$ sukʌ̲hu$_2$ sunihku$_3$ kuyunîi?a$_4$ pʌʌ$_5$ wasʌ?i̲ma$_6$ tsihákwitso?ainu$_7$. 22. subetʌ$_1$.

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to the edge of the timber$_8$. 12. Then$_3$ these$_1$ women$_3$ went$_4$ through$_5$ that$_4$ timber$_5$ here$_7$ (they) sat down$_{13}$ under (a) big oak$_{12}$ on /it$_8$/ [which] those various$_9$ turkeys$_{10}$ perch$_{11}$. 13. As$_2$ they$_1$ were sitting$_2$, many$_5$ (of) those various$_3$ tur-keys$_4$ came flying$_5$ (and) perched$_8$ on this$_6$ /on/ oak$_7$. 14. These$_1$ (turkeys) are perching$_3$ on it$_2$, then$_4$ jumped$_6$ to the ground$_5$. 15. These$_1$ women$_2$ ran$_4$ on to them$_3$. 16. These$_1$ turkeys$_2$ ran$_4$ to the edge of the timber$_3$. 17. As$_3$ it$_2$ [they] came out$_3$ to the edge of the timber$_1$, these$_4$ men$_5$ killed$_8$ much$_6$ [many] (of) them$_7$. 18. These$_1$ then$_2$, carrying$_6$ two each$_5$ (of) their$_3$ killings$_4$, went$_{10}$ back$_7$ to$_9$ their$_8$ camp$_9$. 19. When$_4$ they$_3$ arrived$_4$ (at) their$_1$ camp /to$_2$/, those var-ious ones$_5$ [the women] picked$_7$ them$_6$ [the turkeys]. 20. Then$_1$ their$_2$ womenfolk$_3$ preparing$_5$ it$_4$, making a fire$_6$, cooked$_{10}$ those$_7$ many$_9$ /various$_7$/ turkeys$_8$. 21. These ones$_1$ there$_2$ in that way$_3$ with$_6$ (the) turkeys$_4$ [which] they$_5$ killed$_4$ [were] saved from hunger$_7$. 22. That is all$_1$.

12: Canonge L-5 (ca. 1950-1955) 1958 NO6 Comanche NO6
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XXXIII

[539] 1. soobe?ʌkʌtsa?$_1$ rʌa$_2$ ɪʌmʌnʌ$_3$ tamutʌso?ihunu?betu$_4$ pomami?anu$_5$. 2. surʌʌkʌse?$_1$ soohuuhkaba$_2$ nobitʌnu$_3$. 3. uku$_1$ bʌi$_2$ kwabihkakʌse?$_3$ surʌʌ$_4$, —soohtuku$_5$ ma?$_6$ bʌewatsi?$_7$ mubipó?roo?katʌ$_8$. taa$_9$ muhyi$_{10}$ nʌʌ?ka$_{11}$ kʌhtaaku$_{12}$ rahtʌmi?inu$_{13}$.— mekʌse?$_{14}$ surʌʌ$_{15}$. 4. —etʌtsa?$_1$ bʌewatsi?$_2$ mubipó?roo?$_3$ taa$_4$ narʌhka?a$_5$ tai$_6$ tʌhkakʌtu?i$_7$,— mekʌ$_8$. 5. sitʌʌkʌse?$_1$ pomami?anu$_2$, na?kʌhtaba?i?a$_3$ sooko$_4$ bomanu$_5$, tʌaʌʌ$_6$ tuhpokóo?a$_7$. 6. pʌʌ$_1$ pomapʌha$_2$ pibianarʌsokʌ$_3$ rʌbakinu$_4$. 7. si?anetʌ$_1$ sitʌʌ$_2$ pʌʌ$_3$ kahnikʌhu$_4$ mi?anu$_5$. 8. pʌʌ$_1$ kahnikʌ$_2$ marii$_3$ bitʌhka$_4$, setʌʌ$_5$ marʌʌ$_6$ nanawa?ihpʌ?anʌʌ$_7$, —etʌʌtukutsa?$_8$ bʌewatsi?$_9$ mubipó?roo?$_{10}$ taa$_{11}$ narʌhka?a$_{12}$ sʌmʌrʌhka?i$_{13}$.—

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1. Long ago$_1$, it is said$_2$, Indians$_3$ went to pick$_5$ along Briar Creek$_4$. 2. Those ones$_1$ camped$_2$ among much timber$_3$. 3. When$_3$ they$_2$ slept$_3$ there$_1$, /those ones$_4$/ those ones$_{15}$ said$_{14}$, —There is$_4$ (are) many$_5$ wild$_7$ pigs$_8$. You all$_{11}$ shut$_{13}$ our$_9$ doors$_{10}$ tightly$_{12}$.— 4. —Those various$_1$ wild$_2$ pigs$_3$ will [222] eat$_7$ our$_4$ groceries$_5$ for$_7$ us$_6$,— (they) said$_8$. 5. These ones$_1$ went to pick$_2$, (they) picked$_3$ much$_4$ (many) pecans$_5$, also$_6$ a black berry (tree)$_7$. 6. (They) loaded$_4$ their$_1$ pickings$_2$ in big sacks$_3$. 7. At this place$_1$ these ones$_2$ went$_3$ to$_4$ their$_5$ camp$_4$. 8. When$_4$ they$_3$ came$_4$ to$_2$ their$_1$ camp$_2$ /those various$_8$/ their$_6$ womenfolk$_7$ said$_{14\ 15}$. —Those various$_8$ wild$_9$

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mekʌ$_{14}$ niwʌmʌyu$_{15}$. 9. surʌʌkʌse?$_1$ tenanʌʌ$_3$, —mʌʌ$_3$ ta?wo?i?aka$_4$ maka?muki$_5$, urii$_6$ nubipó?roo?nii$_7$ tai$_8$ wasʌru?ika$_9$.— mekʌ$_{10}$. 10. —ke$_1$ tanʌ$_2$ hina$_3$ rʌihka$_4$.— 11. ma$_1$ yʌihkakʌse?$_2$ urʌʌ$_3$ kahnitutʌ$_4$ ta?kwʌba?i$_5$, surʌʌ$_6$ sehka$_7$ mubipó?roo?a$_8$ sɔɔti$_9$ wasʌ́nu$_{10}$. 12. suhka$_1$ mubipó-?roo?a$_2$ u$_3$ pʌhʌma?aikusʌ$_4$ u$_5$ tsihpomi?itsi$_6$, u$_7$ rohtsáni-?inu$_8$. 13. u$_1$ tukanikʌse?$_2$ sitʌ$_3$ tomoahupiitʌ$_4$, tʌmarʌʌ-moaku$_5$ urií$_6$ ʌmanu$_7$, ʌmarʌsʌ$_8$ taanu$_9$. 14. sʌmʌ?kʌse?$_1$ tenahpʌ?$_2$ pʌʌ$_3$ kahnihkutʌ$_4$ ro?itsi$_5$, hunu?betuti$_6$ buninu$_7$. 15. sitʌkʌse?$_1$ tenahpʌ?$_2$, —hakani$_3$ mʌi$_4$ naahkaku$_5$ ma?$_6$ tʌmarʌʌmoaku$_7$ baro?ikitʌ$_8$. tsaąku$_9$ mʌnʌ$_{10}$ u$_{11}$ supana?-itʌʌ$_{12}$ sihka$_{13}$ tamutʌso?ihunu?bihta$_{14}$ atabaro?ina$_{15}$. — mekʌ$_{16}$. 16. —namʌsohiika$_1$. ikʌhu$_2$ ma?$_3$ bʌesʌ$_4$ to?i?$_5$,— mekʌ$_6$. 17. sitʌʌkʌse?$_1$ bʌʌ$_2$ oo?ri$_3$ pʌʌ$_4$ waikinʌkahtu$_5$ petinu$_6$. 18. u$_1$ noo?matu$_2$ sitʌʌ$_3$ pʌʌ$_4$ oo?ri$_5$ noohtsi$_6$, tunehtsʌnu$_7$. 19. marii$_1$ nabitʌbunihkakʌse?$_2$ marʌʌ$_3$ oo?rʌ$_4$ tʌasʌ$_5$ marʌʌ$_6$ kahni$_7$ o?okwenuna$_8$. 20. sʌmʌ?kʌse?$_1$ wa?ihpʌ?$_2$,

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pigs$_{10}$ ate up all$_{13}$ our$_{11}$ groceries$_{12}$.— 9. Those$_1$ men$_2$ said$_{10}$, —Get ready$_5$ your$_3$ guns$_4$. We$_8$ will kill$_9$ those$_6$ pigs$_7$. 10. We$_2$ (have) not$_1$ (a) thing$_3$ to eat$_4$.— 11. When$_2$ it$_1$ was evening$_2$, those ones$_6$ were shootings about$_4$ their$_3$ camp$_5$, (and) killed$_{10}$ /those various$_7$/ many$_9$ pigs$_8$. 12. Cutting$_6$ /its$_5$/ up$_4$, those$_1$ pigs$_2$ still in$_4$ its$_3$ skin$_4$, (they) hung$_8$ it$_7$ up$_8$. 13. That$_1$ night$_2$ it$_3$ suddenly clouded up$_4$, (and) rained on$_7$ them$_6$ much$_5$, (and) is still raining$_8$ [when] morning came$_9$. 14. One$_1$ man$_2$, going out$_5$ from$_4$ their$_3$ camp$_4$, looked$_7$ along towards creek$_6$. 15. This$_1$ man$_3$ said$_{16}$, —As$_5$ you all$_4$ were continuings$_5$, in some way$_3$ it$_4$ [water] is come up$_8$ much$_7$. You all$_{10}$ know$_{12}$ it$_{11}$ well$_9$, (that) this$_{13}$ Briar Creek$_{14}$ overflows easily$_{15}$.— 16. —Hurry up$_1$. It$_3$ already$_4$ came up$_5$ here$_2$,— (he) said$_6$. 17. These ones$_1$ threw$_4$ their$_3$ clothes$_2$ into$_5$ their$_4$ wagons$_5$. 18. These ones$_3$ carrying$_6$ their$_4$ clothes$_5$, ran$_7$ onto$_2$ that$_1$ hill$_3$. 19. As$_2$ they$_1$ looked behind themselves$_3$, their$_3$ clothes$_4$ (and) also$_5$ their$_4$ teepees$_7$ are float-

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Obtaining and Preparing Food

539 —nʌ$_3$ rʌʌhka?a?a$_4$ tʌasʌ$_5$ nʌ$_6$ kuk^me?awetuku$_7$ nʌ?$_8$ nasu-watsi?$_9$. — mekʌ$_{10}$. 21. saʌmʌ?k^se?$_1$ tenahpʌ?$_2$ pʌ$_3$ kahni$_4$ waʌhpiwok^katʌ$_5$, tʌhʌyaba?a$_6$ urʌʌk^$_7$ bitʌnu$_8$. 22. surʌ-k^se?$_1$ wa?ihpʌ?$_2$ suk^hu$_3$ pʌʌ$_4$ kahnip^kahtu$_5$ pahábinukwa$_6$. 23. si?an^ku$_1$ bʌ$_2$ tʌʌhka?a?a$_3$ tʌasʌ$_4$ pʌ$_5$ kuk^me?awe$_6$ uranu$_7$, u$_8$ batutsanikaku$_9$. 24. urʌʌ$_1$ nanahtenanʌʌk^se?$_2$, —taa$_3$ mubipó?roo?rʌhkap^rukutsa?$_4$ saʌmʌ?okwehkwa?i$_5$. — mekʌ$_6$. 25. —ma$_1$ basahka$_2$ ranʌ$_3$ taa$_4$ pomap^ha$_5$ ehtuti$_6$ bam^tso?noti$_7$ tso?metu?i$_8$. — 26. sitʌʌk^se?$_1$ u$_2$ basanuahka$_3$, hunu?ru$_4$ mi?anu$_5$, pʌʌ$_6$ pomap^ha$_7$ ehtu$_8$ huuma$_9$ ma$_{10}$ tsahni?i?et^kaku$_{11}$, ma$_{12}$ u?uruhkunu$_{13}$. 27. sitʌʌ$_1$ tenanʌʌ$_2$, —ai?ku$_3$ ranʌ$_4$ hani?nʌʌ$_5$. taa$_6$ pomap^ha$_7$ sooti$_8$ tanʌ$_9$ watsikʌ?inʌʌ$_{10}$. — mekʌ$_{11}$. 28. sitʌʌ$_1$ su?anet^$_2$ saʌmʌnomi?-anu$_3$, tʌwooyʌkarʌʌ$_4$. 29. subet^$_1$.

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ing$_8$. 20. One$_1$ woman$_2$ said$_{10}$. —I$_8$ forgot$_9$ my$_3$ ax$_4$ and$_5$ my$_6$ skillet$_7$.— 21. One$_1$ man$_2$ /is/ dragging$_3$ his$_3$ teepee$_4$ on horseback$_4$, came$_8$ to them$_7$. 22. That$_1$ woman$_2$ swam off$_6$ there$_3$ towards$_5$ their$_4$ camping places$_5$. 23. Here$_1$ (she) found$_7$ her$_2$ ax$_3$ and$_4$ her$_5$ skillet$_6$, as$_9$ it$_8$ was caught in water$_9$. 24. Their$_1$ menfolk$_2$ said$_6$. —Our$_3$ pig meat$_4$ all floated off$_5$. 25. When$_2$ it$_1$ dries$_2$, we$_3$ our$_4$ pickings$_5$ along these various$_6$ drifts /along$_7$/ will gather up$_8$.— 26. When$_3$ it$_2$ went down and dried$_3$, these ones$_1$ went$_8$ along the creek$_4$ (and) found$_{13}$ /it$_{12}$/ their$_4$ pickings$_7$ here and there$_{13}$ at various places$_8$ as$_{11}$ /it$_{10}$/ each one hung$_{11}$ on trees$_9$.
27. These$_1$ men$_2$ said$_{11}$. —We$_4$ did$_5$ badly$_3$. We$_9$ lost$_{10}$ lots of$_8$ our$_6$ pickings$_7$.— 28. These ones$_1$ at that place$_2$ all moved away$_3$, (and) are moving around hunting$_4$. 29. That is all$_1$.

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XXXIV

539 1. soobe?ʌʌkʌtsa?$_1$ rʌʌ$_2$ su?ana$_3$ nʌmʌnʌʌ$_4$ kahníba?i$_5$.
2. urʌʌ$_1$ ahpʌ?kʌse?$_2$, --taa$_3$ kunatsa?$_4$ tsu?ma?i$_5$. —
3. surʌkʌse?$_1$ pʌ$_2$ kwʌhi$_3$, --tahi$_4$ nomohkakʌtu?i$_5$ nʌ?$_6$.
tahi$_7$ konookwatu?ika$_8$. — mekʌ$_9$. 4. sitʌkwʌkʌse?$_1$ si?anetʌ$_2$
mi?anu$_3$, hunu?betu$_4$. 5. sitʌkwʌkʌse?$_1$ hunu?betu$_2$ mi?anu$_3$,
si?ana$_4$ tobo?ihupiitʌ$_5$, pʌhʌ$_6$ waikinʌkahtu$_7$ pʌhʌ$_8$ tso?-
mepʌha$_9$ tʌbakimi?a$_{10}$, pʌhʌ$_{11}$ waikina$_{12}$ tʌhpé?kʌkʌnu$_{13}$.
6. sitʌkʌse?$_1$ ma$_2$ kumahpʌ?$_3$, --ikʌhi$_4$ nʌ?$_5$ ma$_6$ pamʌ-
tso?nikʌhi$_7$ punitu?i$_8$, — mekʌse?$_9$ surʌ$_{10}$ yʌkwihtsi$_{11}$,
ukʌhu$_{12}$ mi?anu$_{13}$, piahuuma$_{14}$ ukʌhi$_{15}$ tsiwainu$_{16}$. 7. si?ana-
kʌse?$_1$ pamʌtso?nikaaba$_2$ parúuku?$_3$ haahpi$_4$. 8. sitʌkʌse?$_1$
ma$_2$ wʌhkúpanu$_3$. 9. surʌkʌse?$_1$ yuupʌ$_2$. 10. sitʌkʌse?$_1$
tenahpʌ?$_2$, —nohi?$_3$ tsaahtʌkʌhútu?i$_4$ tanʌ$_5$. — me$_6$ yʌkwii-
yu$_7$. 11. pʌhʌ$_1$ waikinʌkahtu$_2$ sitʌ$_3$ ma$_4$ wihínu$_5$. 12. si-
tʌkwʌkʌse?$_1$ si?anetʌ$_2$ mi?anu$_3$, pʌʌ$_4$ kahnikʌhu$_5$. 13. si-

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539 1. Long ago$_1$, it is said$_2$, somewhere$_3$ Indians$_4$ had a home$_5$.
262 2. Their$_1$ father$_2$ (said), --Our$_3$ firewood$_4$ is used up$_5$.--
3. That one$_1$ said to$_2$ his$_3$ wife$_4$, —I$_5$ will hitch up for$_6$ us$_7$.
We two$_7$ will go to get firewood$_8$.— 4. These two$_1$ at this
place$_2$ went$_3$ towards (the) creek$_4$. 5. These two$_1$ went$_2$ to-
wards (the) creek$_3$, (and) here$_4$ came to a stop$_5$, (they) went
on loading$_{10}$ their$_8$ gatherings$_9$ into$_7$ their$_6$ wagon$_7$, (and)
their$_{11}$ wagon$_{12}$ filled up$_{13}$. 6. /This$_1$/ her$_2$ husband$_3$ (said),
—I$_5$ will look$_8$ in this$_4$ /this$_6$/ drift /in$_7$/,— that one$_{10}$ (was)
saying$_9$ 11. (and he) went$_{12}$ there$_{13}$, (and) poked around$_{14}$ in
this$_{15}$ with (a) big stick$_{14}$. 7. Here$_1$ among the drifts$_2$ (a)
raccoon$_3$ was lying$_4$. 8. This one$_1$ killed$_2$ it$_3$. 9. That one$_1$
was (a) fat one$_2$. 10. This$_1$ man$_2$ said$_4$ $_7$, —We$_3$ are about
to eat$_4$ very$_5$ good$_6$.— 11. This one$_2$ threw$_3$ it$_4$ into$_5$ their$_1$
wagon$_2$. 12. These two$_1$ at this place$_2$ went$_3$ to$_5$ their$_4$ houses$_5$.

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tʌkʌ̲se?$_1$ ma$_2$ kumahpʌ?$_3$ pʌhʌ$_4$ konoopʌ̲ha$_5$ tsayumi?inu̲$_6$ wihnu$_7$ piakohtoonu̲$_8$. sihka$_9$ parúuku?a$_{10}$ pʌhátsahkwe?yanu̲$_{11}$. 14. sitʌkʌ̲se?$_1$ ma$_2$ kwʌhʌ$_3$ sukʌ̲hu$_4$ ma$_5$ kohtoopʌ̲ka$_6$ ma$_7$ ku?inanu̲$_8$. 15. sitʌʌkʌ̲se?$_1$ wihnu$_2$ rʌhkánu̲$_3$, sihka$_4$ pʌʌ$_5$ ahpʌ?a$_6$ pʌmʌ$_7$ tʌbehkakʌ?i̲ha$_8$ u$_9$ ku?inʌ̲tsi$_{10}$, tsaahtʌhkanu̲$_{11}$. 16. sitʌkʌ̲se?$_1$ marʌʌ$_2$ ahpʌ?$_3$, --tʌbitsi$_4$ tsaaku$_5$ tamʌ$_6$ tʌrʌe?tʌʌ$_7$ tʌhka?i̲nʌʌ$_8$. -- me$_9$ yʌkwiiyu̲$_{10}$. 17. pʌi$_1$ tʌkʌ̲-kakʌ̲se?$_2$ marʌʌ$_3$ tʌrʌe?tʌʌ$_4$ nohínuraahkwainu̲$_5$, pʌʌ$_6$ tʌhka?i̲ha$_7$ tʌbitsi$_8$ tsaa$_9$ wʌsukaatʌ̲$_{10}$. 18. subetʌ̲$_1$.

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13. This$_1$ her$_2$ husband$_3$ unloaded$_6$ their$_4$ firewood$_5$, then$_7$ (he) made a big fire$_8$, (and) (they) skinned$_{11}$ this$_9$ raccoon$_{10}$. 14. /This one$_1$/ his$_2$ wife$_3$ roasted$_8$ it$_7$ there$_4$ in$_6$ his$_5$ fire$_6$. 15. These ones$_1$ then$_2$ ate$_3$, roasting$_{10}$ /it$_9$/ this$_4$ what$_8$ their$_5$ father$_6$ killed for$_8$ them$_7$. (They) ate good$_{11}$. 16. This$_1$ their$_2$ father$_3$ said$_9$ $_{10}$. --Our$_5$ children$_7$ really$_4$ ate$_8$ good$_5$.-- 17. When$_2$ they$_1$ ate$_2$, their$_3$ children$_4$ ran around playing$_5$, /and/ really$_8$ felt$_{10}$ good$_9$ about$_{10}$ what$_7$ they$_6$ ate$_7$. 18. That is all$_1$.

XXXV

539 1. soobe²ʌkʌtsa²$_1$ rʌʌ$_2$ atabitsinʌʌ$_3$ su²ana$_4$ nobitʌnu$_5$.
2. surʌʌkʌse²$_1$ narʌhka²tsu²manu$_2$. 3. urʌʌ$_1$ nanawa²ihpʌ-
²anʌʌkʌse²$_2$ pʌʌ$_3$ kahni$_4$ yʌkwinu$_5$. 4. urʌʌmatʌkʌse²$_1$,
—tanʌwitsa$_2$ ohʌhi$_3$ ma$_4$ pia²ʌmahpaakʌhi$_5$ kʌrʌ²atsiha$_6$
taa$_7$ yʌihtʌhkaru²iha$_8$ ahwemi²anu$_9$.— 5. sitʌʌkʌse²$_1$ si-
²anetʌ$_2$ pʌʌ$_3$ ku²wʌhora²a$_4$ himahtsi$_5$, sukʌhu$_6$ ʌmahpaa-
kʌhu$_7$ mi²anu$_8$. 6. tahkwe²yu²itsi$_1$, pʌʌ$_2$ muhpe²ma²ai$_3$
makʌhu$_4$ weenu$_5$, tʌmarʌʌmoaku$_6$ sihka$_7$ kʌrʌ²atsiha$_8$
ahwénu$_9$. 7. sʌmʌ²kʌse²$_1$ urʌʌmatʌ$_2$, —keta²ka$_3$ mubisi-
tʌʌ$_4$ mahka$_5$ tai$_6$ ahweku$_7$.— me$_8$ urii$_9$ niikwiiyu$_{10}$.
8. sitʌʌkʌse²$_1$ si²anetʌ$_2$ pʌʌ$_3$ ahwepʌha$_4$ narʌsokoko$_5$
noohtsi$_6$, pʌʌ$_7$ kahnikʌhu$_8$ mi²anu$_9$. 9. sitʌʌ$_1$ pitʌnu$_2$.
10. pʌʌ$_1$ kahnikʌku$_2$ kohtoo²etʌtsi$_3$, sihka$_4$ pʌʌ$_5$ ahwe-
pʌha$_6$ tʌkʌhmaninu$_7$. 11. sʌsʌmʌ²$_1$ marʌʌkʌ$_2$ tsuhnipʌma²-
aihku$_3$ ma$_4$ karʌkʌnu$_5$. 12. sʌsʌmʌ²kʌse²$_1$ pʌmʌ$_2$ u$_3$

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539 1. Long ago$_1$, it is said$_2$, other tribe of Indians$_3$ camped$_5$
222 there somewhere$_4$. 2. Those ones$_1$ ran out of groceries$_2$.
3. Their$_1$ women folk$_2$ set up$_3$ their$_3$ teepee$_4$. 4. One of
262 them$_1$ (said), —We ought to$_2$ go dig$_3$ water lily roots$_4$ in
that$_5$ /this$_4$/ big lake$_5$ /in/ /what$_8$/ [which] we$_7$ will eat for
supper$_9$.— 5. These ones$_1$ at this place$_2$ takings$_3$ their$_3$ hoes$_4$,
went$_8$ there$_6$ to (the) lake$_7$. 6. Taking off (their) shoes$_1$,
with$_3$ their$_2$ hoes$_3$ went down$_5$ in it$_4$, (and) dug up$_9$ a lot of$_6$
these$_7$ water lily roots$_8$. 7. One$_1$ of them$_3$ said$_8$ to them$_9$,
—Don't$_5$ blow your noses$_4$ as$_7$ we$_6$ dig$_7$ this$_5$.— 8. These ones$_1$
at this place$_2$, carrying$_6$ their$_3$ diggings$_4$ in sacks$_5$, went$_9$ to$_8$
539 their$_7$ camp$_8$. 9. These ones$_1$ arrived$_3$. 10. Each one mak-
262 ing a fire$_3$ in$_2$ their$_1$ homes$_2$ (they) cooked$_7$ /this$_4$/ their$_5$
252 diggings$_6$. 11. Some$_1$ of them$_3$ boiled$_5$ it$_4$ with bones$_3$.
12. Some$_1$ /themselves$_2$/ fried$_4$ it$_3$ in$_4$ that$_3$ fat$_4$. 13. One$_1$

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yuhuk^4 u3 kwasáka^nu6. 13. sama?k^se?1, --natsa?2 nah3 539
na4 ahwep^ha5 kusiwahpimaru?i3. — meka7. 14. sitaak^se?1
huba?ainu2. 15. sama?oyet^1 tamaraamoaku2 yuhúnohkonu3.
16. mara1 nanahtenanaak^se?3, --tai3 makaaka4. -- me3
urii4 niikwiiyu7. 17. sitaak^se?1 tak^sonatsi2, paa3
tak^hmanip^ha4 tsawani?inu5. 18. sitaak^se?1, —nohi?2
tsaaku3 nana4 wa?ihpa?anaa3 tzi4 taka?ahwekanu7.
19. tan^se?1 tabitsi2 tsaaku3 ma4 rahkánu5. 20. pe-
ta^ku1 tana2 itamati3 pimoróo?taiboo?naa4 kuhtsu?k^hi5
tabehkaru?inaa6, — mek^se?7 suraa8 tenanaa9 niwa-
naayu10. 21. suraak^se?1, --ke2 tana3 nah4 tsihakooiwa?i-
taa5, ihka6 sokokuhpaiki7 ta8 tahka?ena9 sa?eku10. —
mek^se?11 suraa12. 22. suraak^se?1 u2 baetsa^ku3
suhka4 piayuup^ha5 pimoróo?a6 tabehkanu7. 23. si?anet^1
sitaa2 ma3 inanu4, mas basahka5, nomi?anu7.
24. subet^1.

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said7, —I2 will4 just3 cook4 my4 diggings5 in ashes6.— 539
14. These ones1 made coffee2. 15. All of them1 made3 lots 262
of3 fry bread3. 16. Their1 menfolk2 said to3 y them4, —Feed4 [252]
us5.— 17. These ones1 spreading a cloth2, set out3 their3
cooked things4. 18. These ones1 (said), —Very2 good3
[that which] you4 women5 dug for7 us6 to eat7. 19. We1
really2 ate3 it4 good3. 20. Tomorrow1 we2 will kill4 one of
these3 coyboys'4 cattle /one of3/,— said7 y those men8.
21. Those ones1 (said), —We3 just4 won't2 starve3, as10 our8
food9 grows10 inside7 this6 earth /about7/,— said11 those ones12.
22. Those ones1 that2 morning3 killed7 that4 big fat5 cow6.
23. At this place1 these ones2 jerked4 it3, (and) when4 it5
dried6, (they) moved away7. 24. That is all1.

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XXXVI

539 1. soobe?ʌ$_1$ nʌnʌ$_2$ tʌa$_3$ tʌhíma?eeyu$_4$. 2. okuse?$_1$ Lawton-a$_2$ kwihne?nakwʌ$_3$ nʌmʌ$_4$ paraiboo?$_5$ kahníba?i$_6$. 3. sukukuse?$_1$ nʌnʌ$_2$ u$_3$ kahnikʌku$_4$ wahaʏ u$_6$ kahnitaikʌku$_7$ tʌhíma?eeyu$_8$. 4. surʌse?$_1$ nʌmʌ$_2$ paraiboo?$_3$ tʌhimʌrabeni$_4$ nʌmi$_5$ nobitʌrʌni?eɔyu$_6$. 5. setʌse?$_1$ nʌʌmʌ$_2$ suhka$_3$ tabeni$_4$ ukʌhu$_5$ sʌmʌnokima?etʌ$_6$, nobitʌ?eeyu$_7$. 6. wihnu$_1$ tʌehbuharabeni$_2$ pʌetsʌkusʌ$_3$ tʌhíma?eeyu$_4$, nah$_5$ hina$_6$ oyo?kʌsʌ$_7$ ta$_8$ tʌhka?ena$_9$ tʌasʌ$_{10}$ wanakotse?a$_{11}$. 7. surʌʌse?$_1$ sʌsʌmʌ?nʌʌ$_2$ wa?ihpʌ?anʌʌ$_3$ suhka$_4$ wanakotse?a$_5$ petihtai?eeyu$_6$. 8. tʌasʌse?$_1$ surʌʌ$_2$ wo?arʌhkapʌha$_3$, —wo?abi$_4$ ma?$_5$.— me$_6$ niwʌnʌrʌ$_7$, u$_8$ betihta?eeyu$_9$. 9. nʌ$_1$ ahpʌ?se?$_2$ suhka$_3$ urʌʌ$_4$ tʌhimana$_5$ uriі$_6$ hanikʌ-

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539 1. Long ago$_1$ it is said$_3$ we$_2$ go to get rations$_4$. 2. There
651 to$_1$ (the) north of$_3$ Lawton$_2$ our$_4$ agent$_5$ had a house$_6$.
262 3. There$_1$ we$_2$ go to get rations$_8$ to$_4$ that$_3$ house$_4$ to$_7$ two$_5$ /that$_6$/ rooms$_7$. 4. /That$_1$/ our$_2$ agent$_3$ (on) ration day$_4$ tells$_6$ us$_5$ to camp$_6$. 5. Those various$_1$ Indians$_2$ that$_3$ day$_4$ all come moving$_4$ there$_5$, (they) camp$_7$. 6. Then$_1$ early$_3$ Saturday$_2$ morning$_3$ (we) get rations$_4$, just$_5$ what$_6$ /all$_7$/ one$_8$ eats$_9$ also$_{10}$ soap$_{11}$. 7. /Those$_1$/ some$_2$ women$_3$ throw away$_4$ that$_4$ soap$_5$. 8. Also$_1$ those ones$_2$ (are) saying$_{6\ 7}$ (of the) rice$_3$, —It (is)$_5$ worms$_4$,— (and) throw$_9$ it$_8$ away$_9$. 9. My$_1$ father$_2$ /that$_3$/ their$_4$ rations$_5$ fixes for$_7$ them$_6$. 10. Those

Comanche Texts

ʔeeyu$_{7}$. 10. surʌʌse$_{1}$ wihnu$_{2}$ tabetʌkʌtsi$_{3}$, pimoróo$_{4}$ tʌkwʌsáʔeeyu$_{5}$. 11. hayarokwetʌʌ nʌmʌnaahkanʌse$_{2}$ sʌmʌʔa$_{3}$ pimoróo$_{4}$ naʔnʌbeʔku$_{5}$ tʌhániʔeeyu$_{6}$. 12. tʌasʌ-se$_{1}$ nʌ$_{2}$ ahpʌ$_{3}$ suhka$_{4}$ urii$_{5}$ hanikʌʔeeyu$_{6}$. 13. setʌse$_{1}$ nʌʌmʌ$_{2}$ wihnu$_{3}$ sooko$_{4}$ narʌhkaʔruaʔetʌ$_{5}$, tʌasʌ$_{6}$ tʌhka-pʌruaʔetʌ$_{7}$, pʌʌ$_{8}$ kahnikʌhu$_{9}$ pitusʌ$_{10}$ nomiaʔeeyu$_{11}$. 14. sunihku$_{1}$ surʌʌ$_{2}$ usúni$_{3}$ hanimiaʔeeyu$_{4}$. 15. nʌmʌ$_{1}$ sokohne$_{2}$ ta$_{3}$ tsatuwahka$_{4}$. nʌmi$_{5}$ bʌakʌnu$_{6}$. 16. subetʌ$_{1}$.

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ones$_{1}$ then$_{2}$ [after] eating dinner$_{3}$, kill$_{5}$ cattle$_{4}$. 11. Four$_{1}$ families$_{2}$ butcher$_{6}$ one$_{3}$ cow$_{4}$, dividing (it) evenly$_{5}$. 12. Also$_{1}$ my$_{2}$ father$_{3}$ fixes$_{6}$ that$_{4}$ for$_{6}$ them$_{5}$. 13. Those various$_{1}$ Indians$_{2}$ then$_{3}$ get$_{5}$ lots of$_{4}$ groceries$_{5}$, also$_{6}$ (they) get meat$_{7}$, (then) move$_{11}$ back$_{10}$ to$_{9}$ their$_{8}$ homes$_{9}$. 14. In that way$_{1}$ those ones$_{2}$ always$_{3}$ go on doing$_{4}$. 15. When$_{4}$ 'they'$_{3}$ opened$_{4}$ our$_{1}$ country$_{2}$, (they) stopped doing for$_{6}$ us$_{5}$. 16. That is all$_{1}$.

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VOCABULARY

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INTRODUCTORY REMARKS

Items are listed according to the following alphabetical order: a e i o u ʌ h k kw m n p/b s t/r ts w y ʔ. Due to their interplay and close relationship with each other, the phonemes p and b are treated in the lists as though they were the same letter. This is also true of the phonemes t and r. 104

With verb forms, phonemes following the slant line indicate the verb form as used in certain dependent clauses best identified as such by the suffixes -tsi and -ka. If the phoneme is h, it is added to the verb form. If the phoneme is a voiceless vowel, it replaces the final vowel of the stem.

All possible ramifications of those pronouns listed here are by no means included.

A sincere word of appreciation is given here to Mrs. Helen Seahmer for her extremely valuable help in compiling these lists.

A

aai-mi?a-/a to lope, sing. wahka-mi?a- pl.

aawo/awo a cup, a vessel.

ai- bad, evil.

ahi?bʌni-/i to destroy, to plunder.

ahna under the arm or foreleg, the armpit

ahpʌ? father.

ahtakfi? a grasshopper, small.

ahtamúu? a grasshopper, large.

ahwe-/h do dig, to dig up.

ahwepʌ anything dug up.

anáa ouch. For physical hurt, other than a burn.

anikwita-mi?a-/a to roll, to roll along, as a ball.

animui a housefly.

ata-/atah-/atʌ- different, another, other.

atakwa?sʌ? roasted dried corn made into soup with meat or bones.

atakwa?sʌ?ai-/h to partially roast and dry corn.

atakwa?sʌ?aipʌ partially roasted dried corn.

ata-ba-ro?i-/i co come up easily, as water in a creek.

atabitsi a tribe or person other than Comanche.

ara? uncle.

araka? a deer.

araka?-rahkapʌ deer meat.

E

esiʌ/etʌ a bow, for shooting arrows.

ehka see ɛehka

eka-/ekapi- red.

ekah-puhihwi gold, gold money.

eka-kuh-tabea-/h to give forth a red light as from fire.

ekʌ-sah-pana? a soldier. (red-cheated, early uniforms had red sashes).

ebu see ɛebu.

esi-toyaabi/esi-toya- a grey mountain.

esi-tsʌnʌ?i-/i to appear grey.

etʌ see ɛetʌ.

etʌsi-kawo?a-/a to have a soiled or dirt-streaked face.

etʌsipʌ ashes.

e?kabápi? a buzzard. (red head).

I

i- see si-.

ihka see sihka.

ika-/h to go in, to enter, sing. wekwi- pl.

iki/ikʌhu see siki/sikʌhu.

ina-/h to jerk meat.

i-nakwʌ this direction, (near at hand).

inapʌ jerked meat

ina-waata/ina-wata poles erected for drying jerked meat.

ibu see sibu.

isa?ai-/h to lie, to tell a lie.

isʌ this, this one, (near at hand, definite).

itʌ see sitʌ.

itʌʌ see sitʌʌ.

itʌh/itʌkwʌ see sitʌh/sitʌkwʌ.

itʌhi see sitʌhi.

iyaa?i-/i to watch over, to guard.

i?a- see si?a-.

O

o that, (at a distance), with tsa?.

oomo/omo the leg, usually the whole leg.

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oo?ɐ clothing, any type of apparel.
oha-/ohapi- yellow.
oha-?ahnakatʌ/△ a coyote, (yellow under its forelegs).
ohnáa? a baby.
okọ/okʌho see sokọ/sokʌho.
okʌhi see sokʌhi.
okwe-/h to flow, of any liquid.
onaabi/ona- salt.
obo that way, over there, (at a distance).
osʌ that, that one, (at a distance, definite).
oɐ see soɐ.
oɐʌ see soɐʌ.
otʌ-kwasʌkʌ-/△ to cook something brown.
otʌ-/otʌpi brown.
oyetʌ all.
o?a- see so?a-.
o?yʌsʌ every time

U

u 3rd per. sing. (removed).
uih- one of a different kind.
uhka see suhka.
uhri see suhri.
uhtu-/utu- to give one thing.
himi- to give several things.
uku/ukʌhu see suku/sukʌhu.
uma-/h to lead animals or people, pl. tsaka- sing.
una?- other side.
usúni always, forever.
usʌ that, that one, (removed, definite).
ura-/h to find something, sing.
u?gruhku- to find several things, pl.
uril see suril.
uɐ see suɐ.
uɐʌ see suɐʌ.
ʊɐkwʌ see sʊɐkwʌ
u?3rd per. sing. subj. (removed).
u?a- see su?a-.
u?ahɐa- anyone.
u?uruhku-/u to find several things, pl. ura- to find something, sing.

A

ʌ 2nd per. sing.
ʌhʌ a blanket.
ʌhkoot-/h to sleep, pl. ʌhpʌi- sing.
ʌhpʌi-/h to sleep, sing. ʌhkoot- pl.
ʌhtsuma-/△ to close the eyes, sing. ʌhtsumi- pl.
ʌhtsumi-/h to close the eyes, pl. ʌhtsuma- sing.
ʌkihtsi? now.
ʌkʌnaa first.
ʌkʌ-niikwi-/i to be still saying, pl. ʌkʌ-yʌkwi- sing.
ʌkʌ-niwanʌ-/△ to be still talking, pl. ʌkʌ-rekwa- sing.
ʌkʌsʌ still, yet.
ʌkʌ-rekwa-/h to be still talking, sing. ʌkʌ-niwanʌ- pl.
ʌkʌ-yʌkwi-/h to be still saying, sing. ʌkʌ-niikwi- pl.
ʌkwi-/h to smell something.
ʌma-/h to rain.
ʌmah-paa a pond or lake, (rain water).
ʌma-kʌni (rain house), a shelter hung in the teepee to deflect rain coming through the teepee top.
ʌmi 2nd per. sing. obj.
ʌmʌ 2nd per. sing. pos.

ABA/AB△ 2nd per. sing. subj.
Abia oh, exclamation of surprise by women only.
Asuaki-/1 to snore.

H

haa yes, affirmative.
haitsi friend, of a man only.
hahpa?ne- a level place between hills or below a hill.
hakai what, how.
hakahpu which way.
hakani what way, in some way.
hakanihku in what way.
hakani?yu- why is it.
hakarA who.
hak△ where.
hani-/1 to do, to fix.
haniibi/hani- corn.
hanika- to be lying somewhere, of objects.
hani-kwasAkA-/△ to roast corn.
hanip△ anything fixed or prepared.
habi-/h to lie down, sing. kwabi- pl.
habi-kono night cradle. (to lie down-cradle).
haya-rokwe- four.
ha?woka-/h to be hollow.
hima-/h to take several things, pl. yaa- to take one thing, sing.
himi-/h to give several things, pl. uhtu- to give one thing, sing.
hina what, what thing, something.
hini what, what thing, something, subj.
hipe? when.
hipe?sA at some time.
hibi-/h to drink.
hibikA-/△ to water an animal.
hibip△ one who has become intoxicated.
hip△ a thing, most anything owned by someone.
hora-/h to dig a hole, well.
hua-bokóo? huckleberries.
huu-hima-/h to carry or have a stick, pl. huuh-yaa- sing.
huuhpi/huuh- a tree, stick, club, log, woods.
huuh-yaa-/h to carry or have a stick, sing. huu-hima- pl.
huu-ma-sAap△ a tree grown by someone.
huu-na-ro?i? a ladder.
huu-ba/huba coffee (tree-water).
huu-?aawo/huu-?awo a mortar, a wooden vessel.
huhkup△ dust.
huhku-wAnA-/△ to stir up dust, to blow dust.
huhtsuu a bird.
hu-nakw△ outside.
hunu?bi/hunu?- creek, stream, river.
hu-ba-?ai-/h to mak coffee.
hubebi-/h to drink coffee. (huba (obj. form)andhibi- to drink, contracted).
hAAsA a few times.
hAka-/h to cool off.
hAki- a shade, a brush arbor.

K

kaa-kwaku-/h to defeat someone by cheating.
kaa-behka/beka- to cheat, deceive.
kah-ku?e teepee-top opening.
kahni/-kani house, home, teepee.
kahni-ku?e house top, teepee opening.

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kahni-mi?a-/a to visit. (house- to go).
kahni-tai- a room, a cave.
kahtái? a neighbor. (from kahni house and tai? a woman's friend).
kaku? grandmother. (the wife's mother).
kama-/ʌ to have a taste, to be tasteful.
kamúuta? sweet potato.
kasa a wing.
kasa-bipiku-/h to make fluttering or wing noises.
karʌ-/h to sit down, sing. yʌkwi- pl.
karʌkʌ-/ʌ to set up a teepee, sing. yʌkwikʌ- pl.
ka?wi-/i to get together.
ke/kee no. negative.
kehena nothing.
kehe-wa-/h to be all gone, to no longer have.
kesua-/h to be mean, hard to get along with.
kesʌ before.
keta? don't.
kia expressing wonder, doubt, inquisitiveness, see 1.4.2; 3.14.3; 4.8.5; 5.4.4; 5.7.1; 5.9.1; 5.28.1; 5.35.2; 7.3.2; 7.12.3; 7.20.3; 7.27.2; 8.4.3; 8.30.13; 13.29.1; 14.23.4; 16.22.3; 20.21.5; 22.14.6; 23.19.3; 26.13.4; 28.19.3;
kima-/ʌ to come.
kooi-/h to die, pl. tayaai- sing.
koobo/kobe the face.
koo?i-/i to cut up something.
kohno/-kono a cradle.
kohtoo-/h to make a fire.
kohtoopʌ a fire.
ko-noopʌ a load of firewood.
kono-ho-nii-/h to fetch firewood, sing. kono-ho-yʌka- pl.
kono-ho-yʌka-/ʌ to fetch firewood, pl. kono-ho-nii- sing.
kotse-/h to wash.
koyama-/ʌ to return, to turn back, pl. ko?i- sing.
ko?i-/i to return, to turn back, sing. koyama- pl.
kuhiya-/ʌ to spy on someone.
kuhma male.
kuhma-bai-/h to have for a to have for a husband.
kuhma-ru-/u to marry, of the woman.
kuh-pitsuni-/i to render, to try out fat.
kuhtsu? a cow, cattle.
kukʌme-?aawo/awo a skillet, used for parching corn.
kumahpʌ? a husband.
kuuna/kuna firewood.
ku-nakʌʌ?i-/i to bob , to stick the head out, pl. ku ?i- sing.
kusi-/kusipi- grey.
kusipʌ ashes.
kusi-wʌhpima-/ʌ to roast something buried in ashes.
ku-ro?i-/i to bob up, to stick the head out, sing. ku-nakʌʌ?i- pl.
kutʌ-hora-/h to dig a fireplace.
ku-tsitoma-/ʌ to set something on fire, sing. ku-tsitowaka- pl.
ku-tsitowaka-/ʌ to set several things on fire, pl. ku-tsitoma- sing.
ku-wekwakʌ-/ʌ to rope someone, pl. ku?-nika- sing.

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ku-wo?nepʌ a burned-out hollow tree trunk.
kuya?a-/ɛ to be frightened.
kuyunĩ? a turkey.
kuyúu?si? a quail.
ku?ɛ/ku?e roof, teepee opening, top of mountain.
ku-?ina-/ʌ to roast jerked meat.
ku-?inapʌ roasted jerked meat.
ku?-nikakʌ-/ʌ to rope someone, sing. ku-wekwakʌ- pl.
ku?si-múura? a grey mule.
ku?-tsi-hima-/h to roast something on a stick, pl.
ku?-tsi-yaa- sing.
ku?-tsi-yaa-/h to roast something on a stick, sing.
ku?-tsi-hima- pl.
ku?-wʌ-hora? a hoe, a mattock.
kʌa-/h to appear, to come out, to climb, to escape, pl.
to?i- sing.
kʌah-bitʌ-/ʌ to come out at a certain place, pl.
to?i-bitʌ- sing.
kʌʌkɛ/kʌka an onion.
kʌh-ka?a-/ɛ to bite off a piece of something.
kʌh-kupa-/ʌ to bite to death, sing. kʌh-tokwe- pl.
kʌhtaa- tight, strong, hard.
kʌhtaa-nʌe-/h to storm, to blow hard.
kʌh-tokwe-/ʌ to bite to death, pl. kʌh-kupa- sing.
kʌh-to?ipʌ leftover or excess food, (something from the mouth).
kʌh-tsia-/h to bite someone.
kʌma?- beside, along the edge of.
kʌssa-/h to open the mouth.
kʌrʌ?atsɨ a water lily.
kʌ-yu?ne-/ɛ to chew.
kʌ?rahúu? hackberry tree.

KW

kwahi the back, of a person or animal.
kwahi-noo-/h to carry on one's back.
kwaku-/h to defeat someone in a game or race, to win out.
kwabi-/h to lie down, pl. habi- sing.
kwasɨ/kwasi a tail.
kwasikʌ next time, last.
kwasi-naboo? a snake.
kwasu?u a dress, coat, shirt, suit.
kwasu?u-tua-/h to get a coat, dress, shirt, suit.
kwasu?u-tamʌʌ-/h to buy a coat, dress, suit, shirt.
kwasʌ-/h to cook.
kwasʌkʌpʌ something cooked.
kwe?ya-/ʌ to be tired, to get tired.
kwihne-/h to turn cold.
kwihne?-nakwʌ north.
kwinuma-/ʌ to get dizzy.
kwisi-/h to braid something.
kwi?tanáai? a woman's name.
kwʌhʌ a wife.
kwʌhʌ-/h to catch, to capture.
kwʌhʌpʌ a captive.
kwʌhti-kwʌtɨ- to shoot something once, sing. kwʌtʃku- pl.
kwʌhti? one who is shot.
kwʌtʃku-/h to shoot several times, pl. kwʌhti- sing.

M

ma 3rd per. sing. (near at hand) pos. obj.

maa- 3rd per. sing. (near at hand). with post- positions.

maa/maai 3rd per. sing. (near at hand) obj. of dep. cl.

mahi-ko?i-/1 to return from the warpath.

mahi-mi?a-/g to go on the warpath.

mahka 3rd per. sing. (near at hand). obj. or with noun obj.

mahkʌ-/makʌ- to drive up animals.

mah-be-/h to drop something from the hand.

mahri 3rd per. dual. (near at hand). obj. of main vb., subj. of dept. cl.

mahrʌ 3rd per. dual. (near at hand). pos., obj. of post-position.

maka-/h to feed, to give to eat.

maka?muki-/1 to prepare, to get ready.

makʌhu/makʌ/makʌhi here, to here, to it. (near at hand).

ma-kwinuma-/ʌ to make one dizzy, to make one drunk.

ma-kwitso?ai-/h to save someone.

manaa?-nakwʌ still farther off.

ma-nakʌa-/h to make something stick out, sg. **ma-nakʌʌ?i-** pl.

ma-nakʌʌ?i-/1 to make something stick out, pl. **ma-nakʌa-** sing.

ma-nakwʌ far, far off.

mana?koroomi-/1 to cover something over.

mani-/1 to cross over.

ma-ngkikʌ-/ʌ to make someone run off.

ma-nʌʌ-sukaa-/h to make one feel (good or bad) in body or spirit.

ma-sukaa-/h to feel with the hand.

ma-sʌapʌ anything grown by someone.

marii 3rd per. pl. (near at hand). obj. of main vb., subj. or obj. of dep. cl.

ma-ropo?na-/ʌ to make round, to coil, sing. **ma-ropo?ni?i-** pl.

ma-ropo?ni?ipʌ anything made round or into balls.

ma-ropo?ni?i-/1 to make round, to coil, pl. **ma-ropo?na-** sing.

marʌʌ 3rd per. pl. (near at hand). pos., subj. of main vb.

marʌka-/ʌ to finish something.

ma-rʌki-/1 to touch, to put the hand on something.

ma-rʌki?ne-/g to press down with the hand.

marʌni-/h to hurt someone.

ma-tsʌbaki-/1 to stick something to, to glue, sing. **ma-tsʌbaki?i-** pl.

ma-tsʌbaki?i-/1 to stick something to, to glue, pl. **ma-tsʌbaki-** sing.

ma? 3rd per. sing. (near at hand). subj. of main vb.

ma?ome-/g to stir up a fire.

me indicating something spoken, used with verb to say.

meeku now.

meh particle indicating something spoken.

mia-/mi?a-/g to go.

miakʌ-/ʌ to run after, to chase.

miihtsi?- near, soon, shortly.

mookg/moka a branch of a tree.

motsg/motso a beard.

motso-taiboo? a bearded white man.

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mo?o/mo?o the hand.
mo?obe?- five.
mo?o-tsaai-/h to hold hands.
muura? a mule.
muhne-/h to precede, to go ahead of someone.
muh-pa?arai- on one's face, face downwards.
muhpe? a hoe.
muhpóo?-wanapʌ mosquito netting.
muhyʌ a door, doorway.
muhyʌ-nakwʌ east.
mupi-habi-/h to be bent over, as a tree limb.
mubi-pó?roo? a pig.
mubi-pó?roo?-rʌhkapʌ pork, (pig-meat).
mubʌsi-/h to blow the nose.
musasua-/h to worry, to be concerned.
mutsipʌ anything sharp pointed.
mu-yake-/h to blow a horn or other wind instrument.
mʌa the moon.
mʌah-tabe-ba?i-/l to have moonlight.
mai 2nd per. pl. obj. of main vb.
mʌhʌ 2nd per. dual, pos., obj. of post-position.
mʌkwʌ 2nd per. dual, subj. of main vb, sometimes mʌh.
mʌmi 2nd per. pl. obj. of dep. cl.
mʌmʌ 2nd per. pl. pos., obj. of post-position.
mʌni-/h to be unable to do something, to fail to do.
mʌnʌ/mʌnʌ 2nd per. pl. subj. of main vb.

N

naahka-/h to continue doing something, to continue to be.
naa-habi-/h to continue lying down, to become one lying down, sing. naah-kwabika- pl.
naah-kwabika-/h to continue lying down, to become one lying down, pl. naa-habi- sing.
naape/napa lower leg, foot.
nai?bi a young woman.
nah just, expression of will, see 2.7.2; 2.19.2; 2.44.4; 5.14.5; 5.16.8; 5.28.1; 5.33.4; 6.6.3; 6.14.4; 6.19.4; 7.24.7; 8.30.13; 11.16.4; 11.23.6; 11.35.3; 13.4.1; 13.29.1; 18.22.9; 19.2.2; 19.24.4; 20.26.1; 21.26.5; 22.8.11; 23.4.5; 24.9.6; 26.30.5; 30.3.3; 30.35.3; 35.13.3; 35.25.5; 36.6.5.
nah- with each other, together.
naha-/h to happen, to become, to continue.
nahanii-/h to continue along, sing. nayʌkwi- pl.
naha-bitʌ-/ʌ to happen to be somewhere, to come on to someone.
na-himi-/h to give several things to each other. na-?uhtu- sing.
nahubinii-/h to groan.
nahubiyaa-/h to sing a song for someone.
nahnapʌ the oldest child or a grown child.
nahnia a name.
nahnia-maka-/h to give a name to someone.

nahbi?a- na-rah-ka?wi-

nahbi?a- boys which are relatives.
nahwool-/h to cry, pl.
yake- sg.
naka-/Δ to hear.
nakĭ the ear.
nakwΔsipΔ prepared pumpkin.
nakwΔsi? pumpkin.
na-kwΔsʌ-/h to kill each other.
na-kwΔsʌkʌ-/Δ to make or cause several to be killed, pl.
na-behkakʌ- sing.
na-mah-towʌna-/Δ to be leaning against something, sing.
na-mah-towʌni?i- pl.
na-mah-towʌni?i-/ĭ to be leaning against something, pl.
na-mah-towʌna- sing.
na-maka?muki-/ĭ to get one's self ready.
nama-nuhki-/nukĭ- to run off afraid, sing. nama-nuraa- pl.
nama-nuraa-/h to run off afraid, pl. nama-nuhki- sing.
nama-ro?i-/ĭ to get rid of, to escape from.
nama-runehtsʌ-/-netsΔ- to run to something through fear.
na-marΔni-/h to hurt one's self.
namΔsi-kohtoo-/h to make a fire quickly.
namΔsi-tʌhka-/tʌkΔ- to eat quickly.
namΔsoa-/h to change clothes, to get dressed.
namΔsoapΔ clothing.
namΔsoapΔ-ramʌʌ-/h to buy clothing.
namΔsohi-/h to hurry up.
nanahbiso?ai-/h to be slow in movement.
nanahtena- men relatives.

nanakwΔhʌ a married couple.
nanamʌanoo-/h to stall, to delay.

nananʌʌ?mai-/h to tire one's self out, to get tired of something.
na-nih-kupa-/Δ to laugh very hard, sing. na-nih-tokwe- pl.
na-nih-tokwe-/ĕ to laugh very hard, pl. na-nih-kupa- sing.
nanĭsuyake-/ĕ to be pretty, to be beautiful.
nanĭtsuwa-/h to argue with someone.
na-nΔ-su?uyaa-/h to be made a laughing-stock.
na-behkakʌ-/Δ to cause one to be killed, sing. na-kwΔsʌkʌ- pl.
na-bi-so?a-/h to stick one's self with something.
nabitΔ-buni-/h to look behind one's self.
na-bulhwʌnʌ-/Δ to notice one's appearance, to examine one's person.
na-buni-/h to look at one's self, to appear (as to dress).
napΔ shoe, footprint, trail.
napΔ-maka-/h to give moccasins away.
na-su-tama-/Δ to remember.
na-su-tamakʌ-/Δ to remind someone.
na-su-tamΔ-habi-/h to lie down thinking of something.
na-su-watsi-/ĭ to forget. (self-mind-to lose).
na-su-yake-/ĕ to desire, to wish for. (self-mind-to cry).
na-rah-ka?wi-/ĭ to congregate, to get together.

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na-rah-kupa- nimai-

na-rah-kupa-/Δ to give up, to stop trying.

nararʌna-/Δ to gamble over some kind of competition.

na-roh-tʌma? a can, a lid.

na-roh-tsana-/h to be hanging up, sing. na-roh-tsani?i- pl.

na-roh-tsani?i-/1 to be hanging up, pl. na-roh-tsana- sing.

na-ropʌsa-/h to be beaded, sing. na-ropʌsi?i- pl.

na-ropʌsi?i-/1 to be beaded, pl. na-ropʌsa- sing.

na-rʌhka? groceries.

na-rʌhka?-rua-/h to get or receive groceries.

na-rʌhka?-rʌmʌʌ-/h to buy groceries.

na-rʌhka?-tsu?ma-/Δ to run out of groceries.

na-rʌki-/1 to be put or placed, sing. na-rʌni?i- pl.

narʌmi? owner, master, Lord.

narʌmuhku/narʌmuhku reins.

narʌmu?i-/1 to relate, to tell.

na-rʌmʌʌ? a town, a store.

na-rʌni?i-/1 to be put or placed, pl. na-rʌki- sing.

na-rʌnoo? a saddle.

na-rʌnoo?-rahni?i-/1 to saddle up, pl. na-rʌnoo?-rʌki- sg.

na-rʌnoo?-roo?i-/1 to unsaddle a horse, pl.
na-rʌnoo?-ro?ya- sing.

na-rʌnoo?-ro?ya-/Δ to unsaddle a horse, sing.
na-rʌnoo?-roo?i- pl.

na-rʌnoo?-rʌki-/1 to saddle up, sing. na-rʌnoo?-rahni?i- pl.

narʌso/narʌso a sack, a bag.

narʌ?ʌya-Δ to be dangerous, to be mean.

natsa- indicating remonstrance, accusation, complaint. See 2.42.4; 6.3.2; 9.4.3; 12.18.5; 17.23.4.

na-tsah-puni-/h something being tested.

natsamukwe? grapes.

natsanʌhkʌ? a saddle girth, a pack girth.

natsa?ani? a buggy.

nayʌkwi-/1 to continue along, pl. nahanii- sing.

na?ani-/1 to roll over or around, sing. na?ani?i- pl.

na?ani?i-/1 to roll over or around, pl. na?ani- sing.

na?aruu-/h to fight with each other (not of warfare).

na?oomo/na?omo wagon wheels.

na?oki-/1 to rejoice.

na-?uhtu-/na-?utu- to give one thing to each other, sing.
na-himi- pl.

na?kʌhtaba?i? pecans.

na?ʌʌmʌ/na?ʌʌmʌ- a relative, a tribesman.

na?nʌbe?- divided evenly.

na?'seeka? persimmons.

na?renahpʌ? a man relative.

na?tso?mo? dried plums.

na?wa?ihpʌ? a woman relative.

na?yʌne-/h to laugh, pl. yahne- sing.

niikwi-/1 to say to someone, with the particle me.

niha-/h to name someone, to be called.

nimai-/h to call someone, to call out for someone.

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nimaihkana the one who is called.
ni-nʌ-su-tamakʌ-/ʌ to be reminded by something someone says.
niwai-/h to ask for.
ni-wekwi-/h to invite in, pl. **ni-ʔika-** sing.
niwʌʌʌ-/ʌ to say, to talk, pl. **tekwa-** sing., to talk. **yʌkwi-** sing. to say.
ni-yu-karʌ-/h to sit still and keep quiet.
niʔatsi-/i to give advice to.
ni-ʔika-/h to invite in, sing. **ni-wekwi-** pl.
noo must, indicating definiteness. See 2.24.4; 3.10.3; 5.9.3; 5.16.9; 5.28.4; 5.35.2; 7.6.4; 7.22.4; 12.18.5; 14.20.1; 15.23.5; 19.35.1; 22.19.5; 30.35.4.
noo-/h to carry off, to haul.
nooh-pitʌ-/ʌ to arrive carrying.
noo-mani-/i to carry across.
noopʌ a load of anything.
nooʔbi/nooʔ- a hill, a knoll.
noha nearly.
nohi-/h to play.
nohi-nuraa-/h to run around and play.
nohi-tʌetʌ a doll, a playtoy.
nohiʔ any kind of playtoy.
nohiʔ very.
nohiʔ-waikinʌ a play-wagon.
nohiʔ-wobi-puuku/puku a toy wagon. (to play-wood-horse).
nohko-/nokʌ- to bake biscuits.
nohko-ʔaawo/ʔawo a biscuit oven.
nokaʔi-/i to move off, to camp separately from the main group.
no-kima-/ʌ to come moving.
no-miʔa-/a to move away, of a camp or home.
nomohka-/nomokʌ- to put a bridle on a horse.
no-bitʌ-/ʌ to arrive and camp.
no-bʌahrai-/h to move away leaving someone behind.
norʌna-/h to make a bed.
norʌnapʌ a made-up bed.
notsaʔka? a sweetheart, with generally a bad connotation.
noʔi-/i to pluck, to pick a bird.
nuhki-/nuki- to run away, to run off, sing. **nuran-** pl.
nunurawʌ-/ʌ to run off one by one rather than as a group.
nuraa-/h to run away, to run off, pl. **nuhki-** sing.
nʌ- 1st per. sing.
nʌ 1st per. sing. pos., obj. of main vb., obj. of post-position.
nʌe 1st per. sing. obj. of dep. cl.
nʌena a wind.
nʌepi/nʌe- a wind.
nʌetʌ 1st per. sing. obj. emphatic.
nʌʌh-kupa-/ʌ to trip one's self, to fall down.
nʌʌh-kwitubi-/i something wrapped up.
nʌʌh-tʌma? a fence.
nʌʌmʌ/nʌmʌ a Comanche, sometimes of any Indian.
nʌʌ-sukaa-/h to feel (good or bad) in body or spirit.
nʌʌ-tsʌkana-/ʌ to be tied up.
nʌʌ?/nʌʌ one or ones spoken to, usually imperative. see 1.7.3; 1.11.2; 3.6.4; 3.25.9; 5.18.3; 9.12.4; 16.26.5; 19.32.5; 22.3.12; 22.25.10; 26.9.8; 26.28.8; 28.11.5; 33.4.3;

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ʌʌʔ-kwipuna-/ʌ to twist one's self around something.

ʌʌʔmai-/h to get tired of, to get lazy.

ʌhi 1st per. dual exclusive, obj. of main vb., subj. of dep. cl.

ʌhka-/ʌkʌ- to dance.

ʌhkana a dance, dancing.

ʌkwʌ 1st per. dual exclusive subj. of main vb.

ʌmi 1st per. pl. exclusive, obj. of main vb., obj. or subj. of dep. cl.

ʌmi-/h to move about, to walk, sing. yʌka- pl.

ʌmʌ 1st per. pl. exclusive, pos., obj. of post-position.

ʌmʌ-hani Indian corn, squaw corn.

ʌmʌ-kahni a teepee. (Indian-house)

ʌmʌ-kuhtsuʔ buffalo. (Indian-cattle).

ʌmʌ-naahka-/h to dwell, to live somewhere.

ʌmʌ-nahkana a family.

ʌmʌ-nahnia an Indian name.

ʌmʌ-narʌmʌʌʔ trading post, Indian store.

ʌmʌ-renahpʌʔ a Comanche man, sometimes any Indian man.

ʌmʌ-ruibihtsiʔ a Comanche brave, sometimes any Indian young man.

ʌmʌ-tsuhni Indian bones, bones of a human being.

ʌnʌʌ/nʌʌʌ 1st per. pl. exclusive, subj. of main vb.

ʌnʌmʌni-tahtsʌ very badly, very poorly.

ʌnʌ- yʌ́wiʔ an alligator. (people-swallows).

ʌʌʔ 1st per. sing. subj. of main vb.

P

paa water.

paakʌ/paka an arrow.

paapi/papi the head.

paa-rua-/h to come up, to rise, as water in a creek.

pa-habi-/i to swim, sing. pa-kwabi- pl.

pahi-/h to fall, to be born, to attack (sing. only), sing. yuma- pl.

pahi-bah three separate items.

pahoopi/pahopi hail.

paho-ʔʌma-/h to hail. (hail-to rain).

pahtsi-noʔi-/i to pluck, to pick a bird clean.

pa-kwabi-/i to swim, pl. pa-habi- sing.

pa-mu-kwarʌʔrʌki-/i to make bubbles in the water.

pamutsaaʔ a bend in a creek.

pamʌtsoʔnO debris left when flood water recedes.

pabiʔ a brother older than yourself.

pasa-/h to dry something.

pasah-tah-niʔi-/i to set something out to dry, pl. pasah-tahtʌki- sing.

pasah-tah-tʌki-/i to set something out to dry, sing. pasah-tahniʔi- pl.

pasa-nua-/h to go down and begin to dry up, as a creek.

pasiwaapi/pasiwapi sand, fine gravel.

pasiwa-nooʔ a sand hill, a dune.

paraiboo? chief, boss, agent.

paratsihkweʔe-/h to shine, as metal, animal's eyes, etc.

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pa-ro?i-/i to come up, to rise, as water in a creek.
parúuku? a raccoon.
patu-tsani-/i to get hung up along the water's edge, sing.
patu-tsania- pl.
patu-tsania-/h to get hung up along the water's edge, pl.
patu-tsani- sing.
parʌkwihtsipʌ switches, new tree shoots.
parʌtsohpe? a spring of water.
patsi? a sister older than yourself.
payaapɛ/payape a kind of potato-like root.
pa?a- long, high, tall.
pa?arai- to be on one's back, face upwards.
pa?isoke-/ɛ to be wet, to be soaked.
pa?sahpu'nii? oak tree.
pehka-/pekʌ- to kill, sing.
wasʌ- pl.
pekwi-/h to swell up.
peti-/h to throw something down.
petih-tai-/h to throw something down in order to dispose of it.
petʌ? a daughter.
petaʌ-/h to invite, to take along someone.
pia-/piapʌ- big, large, loud.
pia particle used with ʏaa (tʌa) to mean because.
pia? mother.
pihi/pihi the heart.
pi-hima-/h to carry behind one, as on a horse, pl.
pi-yaa- sing.
pihi-si?apʌ a coward.
pihi?a- boys, pl.
tuinʌhpʌ? sing.

pihka-/pikʌ- to make a drumming or repetitive noise, sing.
pipiku- pl.
pihnáa? sugar.
pihná-kama-/ʌ to taste sweet.
pika-namʌsoapʌ buckskin clothes.
pikapʌ buckskin.
pimo'roo? a cow.
pimo'roo?-taiboo? a cowboy.
pina emphatic locative, there! it is — see 2.27.1; 22.21.1; 24.12.1; 24.14.1.
pipiku-/h to make a drumming or repetitive noise, pl.
pihka- sing.
pisaa-/h to apply make-up, to put on war-paint.
pi-sikwanúu?i-/i to slide in a sitting position.
piaʌtʌki-/i to pace, as a horse.
pituʌ back, (direction).
pitʌ-/h to arrive.
pitsipʌ milk.
pitsipʌ-bimo'roo? a milk cow.
pi-woka-/ʌ to drag someone or something.
pi-yaa-/h to carry behind one, as on a horse, sing.
pi-hima- pl.
pi?to?na?i bobtailed.
poo-/h to write, to design.
pohpi-/popi- to jump, sing.
pohbia- pl.
pohbia-/h to jump, pl.
pohpi- sing.
pokopi berries, fruits, nuts, goodies.
poma-/ʌ to pick fruit, berries, nuts.
pomana the process of picking berries, fruits, nuts.

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pomapʌ anything which has been picked, as berries, fruits, nuts.

po?a cover, bark, skin.

po?ayaa-/h to blow away, to be carried off by the wind.

po?aa-hanipʌ anything done of a mischievous nature.

po?aa-bihi?a- mischievous boys.

po?aa? crazy, mischievous.

po?tse-/h to bounce, to jerk.

pui/puih the eye.

puih-wʌnʌ-/ʌ to examine, to look over.

puuku/puku a horse, personal and specific.

puha/puha medicine, spiritual power.

puha-na-maka?mukipʌ paraphernalia for a ceremony, peyote meeting, prepared herbs, rattles, gourds, etc.

puha-rabeni Sunday.

puhipʌ/puhi- grass, leaves, weeds.

puhihwi money, occasionally any kind of metal.

puhihwi-kahni a bank building.

puhihwi-maka-/h to give money to.

puhihwi-paraiboo? a banker.

puhihwi-tua-/h to get money, to have money.

puhihwi-yaa-/h to receive money, sing.

puhihwʌ-hima- pl.

puhihwʌ-hima-/h to receive money, pl.

puhihwi-yaa- sing.

puhi-bihnia? a watermelon (leaf-sugar).

puhitóo? a turkey. (grass-to grase).

puhwaai-/h to look for, with the eyes.

puku-tsaka-/ʌ to lead a horse or another animal.

puni-/h to see, to look at.

putsiwaipʌ a dead, white, dried tree-trunk.

pu?e/pu?a road, trail, path.

pʌ 3rd per. sing. pos., with subj. of main vb. as its antecedent.

pʌa-/h to leave, to forsake, to quit.

pʌah-tai-/h to forsake someone, to desert.

pʌehtʌpʌ an old person, an old-time Indian.

pʌesʌ already.

pʌetsʌku morning.

pʌetsʌkusʌ early morning.

pʌewatsi? wild.

pʌewatsi?-kʌʌka/kʌka a wild onion.

pʌi 3rd per. pl. obj. of main vb., subj. of dep. cl. with subj. of main vb. as its antecedent.

pʌʌ 3rd per. pl. pos. with subj. of main vb. as its antecedent.

pʌhi 3rd per. dual, obj. of main vb., subj. of dep. cl. with subj. of main vb. as its antecedent.

pʌhʌ hair, fuzz, certain types of vegetation.

pʌhʌ 3rd per. dual, pos. with subj. of main vb. as its antecedent.

pʌhʌ-tsahkwe?ya-/ʌ to skin an animal.

pʌhʌ-wahtʌ/pʌhʌ-wahtʌ the prairie.

pʌhtsa-/pʌtsʌhab- to burst, to explode.

pʌkʌ/pʌkʌhu/pʌh- where, a place, (followed by a description).

pʌkwʌ 3rd per. dual in the imperative.

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pʌmi 3rd per. pl. obj. of dep. cl. with subj. of main vb. as its antecedent.

pʌmʌ 3rd per. pl. obj. of dep. cl. (-ha), obj. of post-position, with subj. of main vb. as its antecedent.

pʌnʌ/pʌnʌ 3rd per. sing. intensive with subj. of main vb. as its antecedent.

bbb bbb bbb description of noise made by the bouncing skull.

S

saa-/h to boil something.

samohpʌ? a sibling, male or female.

sanahkena the sap of a tree.

sanah'koo? chewing gum.

sanah'koo?-kʌyu?ne-/ɛ to chew chewing gum.

sapʌ stomach.

sarʌa an item no longer recognized as meaningful.

sarii? a dog.

sehka/ehka those (scattered) obj. or with noun obj.

sekwi-kʌni a storm cellar, a sod or mud house.

sekwipʌ mud.

seni- different ways, various ways.

senihtʌhtsi? one of an inferior kind.

sebu/ebu different ways, various directions.

setʌ/etʌ those (scattered), subj. or with noun subj.

si-/i- this (near at hand), obj. of post-position.

sihka/ihka this (near at hand) obj. or with noun obj.

sihwa-/ʌ to tear something.

siki/sikʌhu/iki/ikʌhu here, to here. (near at hand).

sini like this, this way.

sibe-/h to shave off, to scrape off.

sibepʌ anything scraped or shaved off, shavings.

sibe?nikiyu- from now on.

sibu/ibu this direction, this way, (near at hand).

sitʌ/itʌ this (near at hand). subj. or with noun subj.

sitʌʌ/itʌʌ these (near at hand). subj. or with noun subj.

sitʌhi/itʌhi these, dual, (near at hand). obj. or with noun obj.

sitʌh/sitʌkwʌ/itʌh/itʌkwʌ these, dual (near at hand). subj. or with noun subj.

si?a-/i?a- somewhere, someplace. (near at hand).

soo- many, much.

soo-kʌni town, village.

soo-be?sʌ a long time ago.

soho-kaa-/h to climb, pl. **soho-ro?i-** to climb, sing.

sohobokóo? a mulberry tree.

soho-ro?i-/i to climb, sing. **soho-kaa-** pl.

sokoobi/sokobi ground, earth.

sokɒ/sokʌho/okɒ/okʌhɒ there, to there (at a distance).

soko-kima-/ʌ to come walking.

sokohna land, country.

soko-ratsʌpʌ a mile; (land-count).

sokʌhi/okʌhi there, to there (at a distance). in dep. cl.

sonipʌ/soni- grass.

soni-too-/h to graze on grass.

sorʌ/orʌ that, that one (at a distance). subj. or with noun subj.

sorʌʌ/orʌʌ these, those ones (at

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a distance). subj. or with noun subj.

so?a-/o?a- somewhere, someplace (at a distance).

sua-/h to think.

suabetai-/h to recognize, to know, to learn.

suurʌ see **surʌ**.

suhka/uhka that, (removed). obj. or with a noun obj.

suhri/uhri those, those ones, dual (removed). obj. or with a noun obj.

suku/sukʌhu/uku/ukʌhu there, to there (removed).

suni that way (method, not direction).

supana?ɨ-/l to know of, to know about, to know someone.

sube?ꞩʌ at that time.

sube?tʌ that is all, the end of it, as of a story.

sutaai-/h to bless someone.

surii/urii those, those ones (removed). obj. or with noun obj.

surʌ/urʌ that, that one (removed). subj. or with noun subj.

surʌʌ/urʌʌ those, those ones (removed). subj. or with noun subj.

surʌkwʌ/urʌkwʌ those, those ones, dual (removed). subj. or with noun subj.

suwaai-/h to want, to desire.

su?a-/u?a- somewhere, someplace, (removed).

su?ura-/ʌ to think of something, to have an idea.

su?uyaa-/h to laugh at someone or something.

ꞩaa-/h to grow.

ꞩʌʌ together, of a group.

ꞩʌʌhpe?ꞩʌ all at once, all at the same time.

ꞩʌʌh-po?tse-/g to kick a thing over, away, off.

ꞩʌkweebi/ꞩʌkwebi/ꞩʌkwe- half, the end of a row.

ꞩʌ-me referring to something particular that was said.

ꞩʌmʌ-/ꞩʌmʌ-/ꞩʌmʌh- with verbs, indicating something done completely, thoroughly.

ꞩʌmʌ-ku-tsiitona-/ʌ to set completely on fire, sing.

ꞩʌmʌ-ku-tsiitowaka- pl.

ꞩʌmʌ-ku-tsiitowaka-/ʌ to set completely on fire, pl.

ꞩʌmʌ-ku-tsiitona- sing.

ꞩʌmʌ-kwaaʌ-/h to cook everything, to complete cooking.

ꞩʌmʌ-na?ane-/h to be alike or similar in some sort of succession.

ꞩʌmʌ-na?ani-/l to roll around thoroughly.

ꞩʌmʌ-noo-/h to haul off completely.

ꞩʌmʌ-no-kima-/ʌ to come moving the whole camp or everybody.

ꞩʌmʌ-no-mi?a-/g to move away the whole camp or everybody.

ꞩʌmʌ-sihwa-/ʌ to be torn completely.

ꞩʌmʌ-soko-ꞩʌtsaʌ one mile.

ꞩʌmʌꞩʌ once.

ꞩʌmʌ-ꞩayu?ne-/g to pound something completely or thoroughly.

ꞩʌmʌ-ꞩahka-/ꞩʌkʌ- to eat up completely, to devour.

ꞩʌmʌ? one, someone.

ꞩʌmʌ-?okwe-?h to float everything completely away.

ꞩʌmʌ-?oyetʌ everyone.

ꞩʌmʌ-?ʌhtsumi-/h to close the eyes tightly, without exception.

sʌsʌmʌ? some.
sʌsʌ?ana sometimes.

T

ta see taa.
taa- to be morning, to become day.
taa 1st per. pl. inclusive, pos.
taamg/tama a tooth.
taa-maka-/h to make breakfast for.
taabg/tabe the sun.
taa-rʌhka-/rʌkΔ- to eat breakfast.
taa-yori-/h to get out of bed in the morning, to arise, pl.
taa-yʌtsʌ- sing.
taa-yʌtsʌ-/h to get out of bed in the morning, to arise, sing.
taa-yori- pl.
tai 1st per. pl. inclusive, obj. of main vb., subj. of dep. cl.
tai-/taina a hole, a cave, a room.
taiboo? a white man.
taiboo?-ekΔ-sah-pana? a white soldier.
taiboo?-bihnʌ́? cantaloupes.
tah see takwΔ.
tahi 1st per. dual inclusive, obj. of main vb., obj. or subj. of dep. cl.
tahiba-/tahibah- anything flat, of objects.
tah-koba-/Δ to break or snap off with the foot.
tah-kʌa-/h to drive something out, pl. tʌ-?ika- sing.
tah-kwe?ya-/Δ to take off the shoes, sing. tah-kwe?yu?i- pl.
tah-kwe?yu?i-/l to take off the shoes, pl. tah-kwe?ya- sing.
tah-ni?i-/l to put something away, pl. tah-tʌki- sing.
tah-too-/h to put on shoes.
tah-tʌki-/l to put something away, sing. tah-ni?i- pl.
tah-tʌma-/Δ to close, to shut, sing. tah-tʌmi?i- pl.
tah-tʌmi?i-/l to close, to shut, pl. tah-tʌma- sing.
takwΔ 1st per. dual inclusive, subj. of main vb.
tahʌ 1st per. dual inclusive, pos., obj. of post-position.
tabú?kina? a rabbit.
tami? a brother younger than yourself.
tamih-tsi?-benihtʌh-tsi? dear little brothers, a term of endearment.
tamutΔso?l-hunu?bl/i briar creek.
tamutΔso?i? briars.
tamʌ 1st per. pl. inclusive, pos., obj. of post-position., subj. obj. of -ha cl.
tanΔ/tanʌ 1st per. pl. inclusive, subj. of main vb.
ta-nʌ?yʌki-/h to make a sound of footsteps, to make a running noise.
tabeenl/i morning, day.
tabe-tʌhka-/tʌkΔ- to eat dinner.
tabe-?ika-/h to go down (of the sun), to be sunset.
ta-pΔhe-/h to remove, to take off, to drop, (involving foot or claw), sing. ta-yumi?i- pl.
tasʌka-puni-/h to squint, to look through slitted eyes.
ta-wia-/h to wear out shoes.
ta-wana-/Δ to stake down, to nail down, sing. ta-wʌni?i- pl.
ta-wʌni?i-/l to stake down, to nail down, pl. ta-wʌna- sing.
ta-yaa-/h to carry something in the claws.

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tayaahkana something carried in the claws.

ta-yumi?i-/i to remove, to take off, to drop (involving foot or claw), pl. ta-pʌhe- sing.

ta-yu?ne-/e to pound with a pestle, to crush.

ta-?ika-/h to drive something out, sing.
tah-kʌa- pl.

ta?oo? dried pounded meat.

ta?oo?-hima-/h to get or receive pounded meat, pl.
ta?oo?-yaa- sing.

ta?oo?-yaa-/h to get or receive pounded meat, sing.
ta?oo?-hima- pl.

ta?ura-/ʌ to meet someone.

ta?kwʌbai-/h to shoot a gun, pl.
ta?wo?i- sing.

ta?siwóo? a buffalo.

ta?siwóo?-rʌhkapʌ buffalo meat.

ta?siwóo?-wana-?ʌhʌ a buffalo skin blanket.

ta?wo?i-/i to shoot a gun, sing.
ta?kwʌbai- pl.

ta?wo?i? a gun.

tekwa-/ʌ to speak, to talk, sing.
siwʌna- pl.

tekwʌ-ni-/h to announce, to make a public proclamation.

tenahpʌ? a man.

too-/h to graze (as cattle).

too-nii-/h to graze from place to place, sing.
too-yʌhka- pl.

too-yʌhka-/yʌkʌ- to graze from place to place, pl.
too-nii- sing.

too?i-/i to unhitch a horse, pl.
to?ya- sing.

to-hima-/h to lift up, to carry in arms, pl. to?-yaa- sing.

tohoobe/e the hindquarter of an animal.

toh-kʌa-/h to help one mount, to go out forcibily, pl.
toh-to?i- sing.

toh-poroa-/h to scatter by force.

toh-to?i-/i to help one mount, to go out forcibly, sing.
toh-kʌa- pl.

toh-tʌma-/ʌ to stop up, to can something, sing.
toh-tʌmi?i- pl.

toh-tʌmi?i-/i to stop up, to can something up, pl.
toh-tʌma- sing.

toh-tsana-/h to hang something up, sing. toh-tsani?i- pl.

toh-tsani?i-/i to hang something up, pl. toh-tsana- sing.

tokwe- exact.

to-kwite-/h to peep into something.

tomo-/tomo- to be winter, a year.

tomoa-/h to cloud up.

toponiweki- round, spherical, in a circle.

tobo?i-/i to stand, pl.
wʌnʌ- sing.

tosa-/tosapi- white, silver.

tosah-puhihwi/i silver money.

tosa-na-buni-/h to appear white, to look white in color.

toyaabi/tuya- a mountain.

toyopʌ the neck.

to?i-/i to appear, to come out, to climb, to escape, sing.
kʌa- pl.

to?i-bitʌ-/ʌ to come out at a certain place, sing.
kʌah-bitʌ- pl.

to?-kwʌria-/h to spill out, to pour on.

to?-nika-/ʌ to load something (wagon, gun, sack). to put something into something else, sing. tʌbaki- pl.

to?-wʌ?weni-/ɨ to empty something.

to?ya-/ʌ to unhitch a horse, sing. too?i- pl.

to?-yaa-/h to lift up, to carry in arms, sing. to-hima- pl.

tua-/h to have a child.

tua? a son.

tuinʌhpʌ? a boy, sing. pihi?a- pl.

tuibihtsi? a young man, a brave.

tuu-/h to get or fetch water.

tuu-hu-nii-/h to fetch water, sing. tuu-hu-yʌka- pl.

tuu-hu-yʌka-/ʌ to fetch water, pl. tuu-hu-nii- sing.

tuu-kʌ-mi?a-/ʌ to go get water for someone.

tuupʌ water being carried.

tu-hani- something black.

tuhu/tuhu bone marrow.

tuhupi-/tuuh- black.

tuhubʌhka-/tuhubʌkʌ- to get angry.

tuhu-rʌhka-/rʌkʌ- to eat bone marrow.

tu-hʌkia-/h to have deep or dark shade.

tuhkanáai? Wichita Indians.

tuhkanáai?-bihi?a- Wichita Indian boys, pl.

tuhkanáai?-tenahpʌ? Wichita Indian man.

tuhkanáai?-niwʌnʌ-/ʌ to speak Wichita, pl.

tuhkanáai?-rekwa- sing.

tuhkanáai?-rekwa-/h to speak Wichita, sing.

tuhkanáai?-niwʌnʌ- pl.

tuhku/tuhku human flesh.

tuhpokóo? tree-grown black berries with a hard seed. (not choke-cherries).

tuhpokóo?-huuhpi/ɨ a tree bearing black berries with a hard seed.

tuhtsaiwai- to be clean, to be pure.

tukani-/ɨ to become night, to get dark.

tukani/tukaani night.

tunehtsʌ-/tuneta- to run, to run to something.

tusi-/h to spit.

tʌa/rʌa 'it is said'. complete meaning is still dubious. see the second item of each new text and 4.10.1; 5.7.1; 9.3.3; 15.23.4; 36.1.3.

tʌasʌ also, again, and.

tʌe- little, small.

tʌeh-puha-rabeni Saturday. (little-Sunday).

tʌe?tʌ a little one, a child.

tʌi? a woman's friend.

tʌnh-ka?a-/a to chop with an axe, sing. tʌnh-pomi?i- pl.

tʌnh-ka?a? an axe.

tʌnh-pomi?i-/ɨ to chop with an axe, pl. tʌnh-ka?a- sing.

tʌnhtsohpe? rendered bone marrow.

tʌpe/tʌpe the mouth, the lips.

tʌpi/tʌpi a stone, a rock.

tʌ-hani-/ɨ to butcher.

tʌ-ha?woka-/ʌ to be hollow.

tʌ-hima-/ʌ to get or receive rations.

tʌ-himana rations.

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tʌ-himʌ-rabeni ration day.
tʌhoi-/h to go hunting.
tʌhʌʌyə/tʌhʌya a horse (general term). see puuku.
tʌhʌya-karʌ-/h to ride horseback, sing. tʌhʌya-yʌkwi- pl.
tʌhʌya-kʌa-/h to mount on horseback, pl. tʌhʌya-roʔi- sing.
tʌhʌya-roʔi-/i to mount on horseback, sing. tʌhʌya-kʌa- pl.
tʌhʌya-yʌkwi-/h to ride horseback, pl. tʌhʌya-karʌ- sing.
tʌhka-/tʌkʌ- to eat.
tʌhka-nʌmi-/h to move about eating, sing. tʌhka-yʌka- pl.
tʌhkapʌ meat.
tʌhkapʌ-rua-/h to get meat, to receive meat.
tʌhka-yʌka-/ʌ to move about eating, pl. tʌhka-nʌmi- sing.
tʌhpeʔ- full.
tʌhpeʔ-kʌa-/h to fill up something.
tʌh-tʌki-/i to plant one thing. tʌrʌniʔi- pl.
tʌke-/h to hunt several days away from the main camp.
tʌki-/h to put something away, sing. tahniʔi- pl.
tʌkʌ-hima-/h to take to eat, pl. tʌkʌ-yaa- sing.
tʌkʌh-mani-/i to prepare a meal.
tʌkʌh-manipʌ something prepared to eat.
tʌkʌh-pehka-/pekʌ- to kill something to eat, sing. tʌkʌ-wasʌ- pl.
tʌkʌh-tʌmʌʌpʌ something purchased to eat.
tʌkʌ-noo-/h to carry along food.
tʌkʌ-sona-/ʌ to spread a cloth on which to place food to eat.
tʌkʌ-wasʌ-/h to kill things to eat, pl. tʌkʌh-pehka- sing.
tʌkʌ-yaa-/h to take to eat, sing. tʌkʌ-hima- pl.
tʌkʌ-ʔahwe-/h to dig up something to eat.
tʌ-kwʌsʌ-/h to kill for meat, to butcher, pl. tʌ-behka- sing.
tʌ-kwʌsʌkʌ-/ʌ to roast something over coals.
tʌ-kwʌsʌkʌpʌ roasted meat.
tʌ-mah-kupaʔ a panther.
tʌ-maka-/ʌ to pay someone.
tʌ-ma-kotse-/h to wash dishes.
tʌmarʌʌmoa- much, many, a lot.
tʌmeh-/tʌme- to gamble.
tʌmʌʌ-/h to buy, to trade.
tʌ-mʌ-sʌapʌ crops.
tʌnahyaa-/h to trail something (of dogs).
tʌnaki- quiet, calm, soundless.
tʌnikwʌ-/ʌ to sing.
tʌ-nookʌ-/ʌ to load an animal, etc.
ʌ-noopʌ a pack, for an animal.
tʌ-noo-wapi a pack animal.
tʌbaki-/i to load something (wagon, gun, sack). to put something into something else, pl. toʔ-nika- sing.
tʌpana the bank of a creek, an incline.
tʌ-behka-/tʌ-bekʌ- to kill for meat, to butcher, sg. tʌ-kwʌsʌ- pl.
tʌ-behkapʌ something killed for food.
tʌbinaaʔwekʌ- one-half, divided in half, in the middle of.
tʌbitsi-/tʌbitsi-/tʌbitsʌ- really, surely, very.
tʌbitsi-basa-/h to become very dry.

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tʌ-soona/tʌ-sona a large pan, a dish pan.
tʌsu?naa-/h to become quiet, to calm down.
tʌtaa- to be small, to be poor, to be pitied.
tʌrahya-/h to mix sugar and pounded meat together.
tʌrahyapʌ pounded meat mixed with sugar and suet.
tʌ-rayu?se? a pestle.
tʌrahka-/tʌrakʌ- to steal.
tʌrakʌ-raiboo? a robber, a thief.
tʌ-rʌni?i-/1 to plant several things, pl. tʌh-tʌki- sing.
tʌ-tsih-ka?a-/g to cut off, to cut up, sing. tʌ-tsih-pomi?i- pl.
tʌ-tsih-pomi?i-/1 to cut off, to cut up, pl. tʌ-tsih-ka?a- sing.
tʌtsʌ-/h to count.
tʌ-woo-/h to go hunting, involving movement of the whole camp.
tʌyaai-/h to die, sing.
kooi- pl.
tʌ?awe-/h to tell.
tʌ?eka-/ʌ to paint.
tʌ?ʌya-/ʌ to be afraid of something.
tʌ?rikúu? a prairie dog.

TS

tsaa-/tsaah- good, fine, well.
tsaai-/h to take hold of something.
tsaah-tʌhka-/tʌkʌ- to eat well.
tsa-hani-/1 to drive a car or team, to do or fix something by hand.
tsa-hima-/h to carry something in the hand, pl. tsa-yaa- sing.
tsah-karʌka-/ʌ to set something upright, sing.
tsa-yʌkwikʌ- pl.
tsah-ka?a-/g to snap, to break off with the hand, to cut.
tsah-koba-/ʌ to break something with the hands, sing.
tsah-kobi?i- pl.
tsah-kobi?i-/1 to break something with the hands, pl.
tsah-koba- sing.
tsah-kaa-/h to make go up, to pull up, pl. tsah-to?i- sing.
tsah-kwe?ya-/ʌ to take off clothing, to pull off or up, sing.
tsah-kwe?yu?i- pl.
tsah-kwe?yu?i-/1 to take off clothing, to pull off or up, pl.
tsah-kwe?ya- sing.
tsah-poma-/ʌ to break up, to shell, to pick off grapes, sing.
tsah-pomi?i- pl.
tsah-pomi?i-/1 to break up, to shell, to pick off grapes, pl.
tsah-poma- sing.
tsah-po?tse-/h to jerk someone.
tsah-puni-/h to show someone something, to test something.
tsah-tahni?i-/1 to set something down, pl. tsah-taki- sing.
tsah-to?i-/1 to make go up, to pull up, sing. tsah-kaa- pl.
to pull out, to take out, sing. tsa-pʌye- pl.
tsah-tunehtsʌ-/tunetsʌ- to stretch something, to stretch a bow.
tsah-taki-/1 to set something down, sing. tsah-tahni?i- pl.
tsah-tama-/ʌ to close, to shut, sing. tsah-tʌmi?i- pl.
tsah-tʌmi?i-/1 to close, to shut, pl. tsah-tama- sing.

104 **tsah-tʌwa?i-/1** to open a box, trunk, jar, to take down a teepee, **tsa-tuwa-** sing. pl.

tsah-tsu?ma-/Δ to finish up something involving the hands.

tsahwi-/h to open, to turn over something.

tsaka-/Δ to lead by the hand, or reins, sing. **uma-** pl.

tsakΔ-hu-nii-/h to lead up a horse, sing. **tsakΔ-hu-yʌka-** pl.

tsakΔ-hu-yʌka-/Δ to lead up horses, pl. **tsakΔ-hu-nii-** sing.

tsani-/h to get hung or snagged on something, sing. **tsania-** pl.

tsania-/h to get hung or snagged on something, pl. **tsani-** sing.

tsa-pΔhe-/h to take down from, to take off of, sing.
tsa-yumi?i- pl.

tsa-pΔhe-suwaai-/h to want or try to throw something off.

tsa-pΔtsa-/h to rip open with the hand or claws.

tsa-pΔye-/h to pull out, to take out, pl. **tsah-to?i-** sing.

tsatuwa-/h to open a box, trunk, jar, to take down a teepee, sing.
tsah-tʌwa?i- pl.

tsa-wee-/h to haul a person.

tsa-wekwi-/h to enter carrying several things, pl.
tsa-?ika- sing.

tsa-wo[illegible]e-/g to scratch.

tsa-wʌna-/Δ to set out, as food on a table, sing.
tsa-wʌni?i- pl.

tsa-wʌni?i-/1 to set out, as food on a table, pl.
tsa-wʌna- sing.

tsa-yaa-/h to carry something in the hand, sing. **tsa-hima-** pl.

tsa-yuma-/Δ to make someone fall, to make something fall.

tsa-yumi?i-/1 to take down from, to take off of, pl.
tsa-pΔhe- sing.

tsa-yʌkwika-/Δ to set something upright, pl. **tsah-karʌka-** sing.

tsa-?ika-/h to enter carrying something, sg. **tsa-wekwi-** pl.

tsiha-kooi-/h to be hungry, to starve, pl.
tsiha-rʌyaai- sing.

tsiha-kwitso?ai-/h to save from starvation.

tsiha-nabeni-/1 with negative particle **ke**, to become hungry, to be without food.

tsiha-rʌyaai-/h to be hungry, to starve, sing. **tsiha-kooi-** pl.

tsi-hima-/h to carry on a stick, pl. **tsi-yaa-** sing.

tsih-ka?a-/g to cut something with a knife.

tsih-poma-/Δ to cut up into pieces, sing. **tsih-pomi?i-** pl.

tsih-pomi?i-/1 to cut up into pieces, pl. **tsih-poma-** sing.

tsimiakʌ-/Δ to miss out on something.

tsipe-/h to unhorse with a spear or lance.

tsi-waai-/h to feel around with something sharp.

tsi-yaa-/h to carry on a stick, sing. **tsi-hima-** pl.

tsi?-nika-/Δ to put something pointed into, to stick into.

tsoapΔ the shoulder.

tso-wekwa-/h to put on a hat, pl. **tso?-nika-** sing.

tso-wekwa? hats, pl.
tso?-nika? sing.
tso?me-/e to gather up.
tso?mepʌ anything gathered up.
tso?-nika-/ʌ to put on a hat, sing. tso-wekwa- pl.
tso?-nika? a hat, sing.
tso-wekwa? pl.
tsuhni-/tsuhnipʌ a bone.
tsuhni-tekwa-/h to talk mean, to talk rough, to curse, sing.
tsuhni-niwʌnʌ- pl.
tsuhni-niwʌnʌ-/ʌ to talk mean, to talk rough, to curse, pl.
tsuhni-tekwa- sing.
tsu?ma-/ʌ to disappear, to be used up, to cease to be.
tsʌhki-/tsʌki- to be crowded.
tsʌ?ni-/i to stay a while.

W

waa-hima- to take a cedar tree, to celebrate Christmas.
waah-kusi-?okwe? grey flowing cedar creek.
waahpi/waah-/waa- cedar, cedar tree.
waata/wata a pole, a teepee pole.
waa-waata/wata cedar teepee poles.
waa?aki-/i to yell, to wahoo.
waikinʌ a wagon.
waja-/wahah- two.
waha-bah- two separate items.
wahabi-sua-/h to become suspicious of, to suspect.
wahka-mi?a-/a to lope, pl.
aai-mi?a- sing.
wakaré?ee? a turtle.
wana-kotse? soap.
wana-buhihwi/i paper money.
wanapʌ cloth.
wana-roh-peti-/h to gamble. (to throw down yard goods).
wana-?ʌhʌ a cloth blanket.
wana-?ʌhʌ-maka-/h to give away a blanket.
wasáasi? an Osage Indian.
wasáasi?-tenahpʌ? an Osage Indian man.
wasápe? a bear.
wasʌ-/h to kill, pl.
pehka- sing.
wasʌpʌ a number of persons or animals killed.
warʌ?i-/i to miss someone, to fail to make connections.
watsih-puni-/h to watch from hiding, to spy on.
watsih-tah-ni?i-/i to put away secretly, pl.
watsih-tah-tʌki- sing.
watsih-tah-tʌki-/i to put away secretly, sing.
watsih-tah-ni?i- pl.
watsikʌ-/ʌ to lose something.
wa?ihpʌ? a woman.
wa?wah- two apiece.
wee-/h to go down, to get off.
wehki-/weki- to look for, to search for.
wekwi-/h to go in, pl.
ika- sing.
wenuunuki- swinging back and forth.

we?kwiyanu- to flash, to shine, (jewels, reflected sunlight).
wihi/wihi a sword.
wihi-/h to throw at a distance.
wih-kama-/ʌ to taste oily.
wihnu then.
wihte-/witɛ- to peep.

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wihtua a bucket.
-witsa ought, should. see 2.20.1; 6.17.3; 6.19.3; 21.13.2; 23.4.4; 32.5.1; 35.4.2.
woiny a bugle, a horn.
woobi/wobi a board, wood.
wohya- a row, in a row.
wokweebi/wokwebi peyote.
wokwe-kahni a peyote teepee.
wokwe-tʌhka-/tʌkʌ- to eat peyote, to have a peyote ceremony.
wobi-kʌni a wood or frame house.
wobi-puuku/puku a wagon.
wobi-wihtua a drum.
wobi-ʔaawo/ʔawo a trunk.
wosa/wosa a box, a suitcase.
wosa-ʔáaʔra? the largest of the grasshoppers. (suitcase-uncle).
woʔaabi/woʔabi/woʔa- a worm.
woʔa-rʌhkapʌ rice. (worm-meat).
wʌhabi-/i to march off in formation, to parade.
wʌh-kaʔa-/a to cut, to chop down, sing. wʌh-pomiʔi- pl.
wʌhki-/wʌki- to shoot a gun, bow, etc.
wʌhki-tsuʔtsuʔi-/i to rattle (of a snake), to make a rattling noise.
wʌhki-tsuʔtsuʔi? a snake's rattles, a rattle.
wʌh-koba-/ʌ to break or snap something, to break a leg.
wʌh-kupa-/ʌ to kill with a club or weapon, sing.
wʌh-tokwe- pl.
wʌh-para-/ʌ to spread a cloth over something, sing.
wʌh-parʌʔi- pl.
wʌh-parʌʔi-/i to spread a cloth over something, pl.
wʌh-para- sing.
wʌh-paʔi-/i to beat, to hit something several times.
wʌh-tʌkwa- hit once.
wʌh-pitʌ-/ʌ to reach a destination.
wʌh-piwoka-/ʌ to drag something by force.
wʌh-pomiʔi-/i to cut, to chop down, pl. wʌh-kaʔa- sg.
wʌhtakami-/i to dry something partially.
wʌhtaráa? a camp bed made of a scaffold of branches, a travois.
wʌh-tokwe-/ʌ to kill with a club or weapon, pl.
wʌh-kupa- sing.
wʌh-tokwe? those which are clubbed to death.
wʌhtui-/h to wait for someone or something.
wʌh-tʌkwa-/ʌ to hit something once. wʌh-paʔi- hit several times.
wʌh-tsitoʔa-/h to peel with a knife.
wʌ-nua-/h to sweep.
wʌnʌ-/ʌ to stand, sing.
tobo?i- pl.
wʌ-nʌʌh-kupa-/ʌ to be knocked down by force, to be thrown down.
wʌ-nʌʔyʌʔi-/i to make a heavy noise, to thud, to bump.
wʌ-pʌhe-/h to frail, to knock off with a stick, sing.
wʌ-yumiʔi- pl.
wʌ-sibo?a-/h to shave off, to scrape with an instrument.
wʌ-sukaa-/h to feel (good or bad) in body or soul about something.
wʌ-su-waraki-/i to miss someone, to be lonesome for, to be concerned over someone's absence.

wʌ-tsʌkʌna-/ʌ to tie something.
wʌ-yumi?i-/i to frail, to knock off with a stick, pl.
wʌ-pʌhe- sing.
wʌ?-kwipuna-/ʌ to twist something violently.
wʌ?-yʌrʌhki-/i to scare or frighten with something.

Y

yaa-/h to take something, sing.
hima- pl.
yaa expression of surprise or derision, by women only.
yaa-hu-nii-/h to fetch, to scrounge for, sing.
yaa-hu-yʌka- pl.
yaa-hu-yʌka-/ʌ to fetch, to scrounge for, pl.
yaa-hu-nii- sing.
yaapʌ anything which has been taken.
yahne-/h to laugh, sing.
na?yʌne- pl.
yake-/h to cry, sing.
nahwooi- pl.
yee expression of surprise or derision, by men only.
yori-/h to fly, pl.
yʌtsʌ- sing.
yuu-karʌ-/h to sit still.
yuupʌ anything fat.
yuhu/yuhu/yuhu- fat, grease, lard.
yuhu-nohko-/nokʊ- to make fried bread.
yuhu-wehkipʌ one looked for that is fattest.
yuma-/ʌ to fall, (to be born, to attack, sing. only), pl.
pahi- sing.
yu?a-/yu?ah- to be warm (of the weather).
yu?a-namʌsoa-/h to have on warm clothing.
yʌi-/h to be night, to be evening.
yʌih-tʌhka-/tʌkʌ- to eat supper.
yʌka-/h to move about, to walk, pl.
nʌmi- sing.
yʌkwi-/h to say, intransitive, with particle me, sing.
niwʌnʌ- pl.
yʌkwi-/h to sit down, pl.
karʌ- sing.
yʌkwikʌ-/ʌ to set up teepees, pl.
karʌkʌ- sing.
yʌrʌhki-/yʌrʌki- to frighten, to scare.
yʌtsʌ-/h to fly, sing.
yori- pl.
yʌwi-/h to swallow something, to go out of sight.
yʌyʌmuhku-/yʌyʌmukʌ- to move or to have movement.
yʌ?yʌka- soft.

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